

Christian Courier

A Reformed Weekly, formerly known as *Calvinist Contact*

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Medical ruling favouring Jehovah's Witnesses rocks status quo

Bert Witvoet

According to one of Ontario's highest ranking judges, Roy McMurtrey, another judge was wrong to make a two-day-old infant a temporary ward of the Children's Aid Society so he could have a blood transfusion



Photo: Illustrated Encyclopedia of Family Health

against the wishes of his Jehovah's Witness parents.

Ruling in favour of Michael and Evemarie Friedel, the parents of little James Friedel, McMurtrey said that the couple had been deprived of "natural justice."

Surprising ruling

According to a physician who wants to remain anonymous, the ruling will "rock the boat and throw doctors for a loop."

Until now making children of Witness parents who need blood transfusions temporary wards of the Children's Aid Society has been a routine matter, he said. "The doctor

calls the child welfare authorities, who will arrange for a legal decision to make the child a crown ward."

In fact, a legal handbook for physicians published by the Canadian Medical Protective Association, after acknowledging that "doctors may do nothing to or for a patient without valid consent [of the patient]," advises its doctors as follows:

It is clear, however, that parents do not have the authority to refuse needed treatment on behalf of their children. The child welfare legislation in the provinces generally defines a child to be in need of protection when the parent or person having charge of the child refuses to consent to medical treatment required to cure, prevent or alleviate physical harm or suffering on the part of the child.

It then adds that this section is invoked in instances where parents who are Jehovah's Witnesses refuse to consent to blood transfusions being administered to their child. It further outlines the procedure to be used by doctors.

Trend toward right of child

According to the doctor interviewed by C.C., unless the proper procedure was not followed or the blood transfusion was not necessary, the ruling by McMurtrey does not make sense and will be challenged in the Supreme Court.

The trend today is toward recognizing the rights of the individual, he added, except, of course, in the case of the unborn. He believes that most Jehovah's Witness parents whose children are seriously ill are relieved when Children's Aid steps in. "That way their child gets the necessary treatment and they have not sinned," he says.

Another physician tells a similar

story about Netherlands Reformed parents who refused immunization for their children. According to him, once polio broke out in their community, many of them were quite eager to override their earlier religious objections.

The doctor interviewed by C.C. himself approves of overriding the demands of parents when the latter refuse needed treatment for their child.

Doctors in Ontario are forbidden to circumcise girls from countries like Sudan, he points out, even though the parents may insist on it. Refusing necessary treatment or asking for harmful treatment is a form of child abuse, he adds.

(See also "Why do Jehovah's Witnesses refuse blood transfusions?" on p. 2)

Epp's resignation 'a loss for Canada, for Christians'

Bill Fledderus

WINNIPEG — Observers across Canada recently voiced their admiration and respect for Jake Epp, the 53-year-old veteran Manitoba M.P. who announced last week that he was resigning from his federal cabinet job and would not be seeking re-election. Epp is known in Christian circles for being instrumental in getting the phrase "the supremacy of God" enshrined in the Canadian Constitution in 1982.

Epp, perhaps the only avowedly evangelical Christian ever to serve in the cabinet, is "widely respected by his colleagues" as an extremely competent, principled politician, says John Redekop, a political science professor at Wilfred Laurier University who, like Epp, has Mennonite roots.

"He has consistently demonstrated the highest integrity and an admirable degree of tactful assertiveness. He brought his personal convictions to bear without being abrasive," says Redekop. He points, for example, to Epp's success at starting a national anti-tobacco campaign when he was Health and Welfare Minister from 1984 to 1989.

While Epp's early attempts to restrict the use of tobacco in public places were sometimes ridiculed as religious



Photo: C.C. files

Jake Epp, former Energy Minister.

See EPP—p.20...

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Thinkbit

While pop culture in the '60s was fascinated with youth, today's is fascinated with race. The racial gap has replaced the generation gap. Whereas in the '60s rock music mass-marketed sexual freedom, '90s rap and hip-hop markets racial tension and violence.

John Leland in *Newsweek*

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News/Agriculture

Why do Jehovah's Witnesses refuse blood transfusions?

Bert Witvoet

ST.CATHARINES, Ont. — Larry Koschok is happy about the ruling by Justice Roy McMurtry that the rights of a Jehovah's Witness couple had been violated when a judge made their baby a temporary ward of the Children's Aid Society (See front page in this issue).

Koschok is a 35-year-old elder at the Fairview Jehovah's Witness congregation here in town.

"It's a religious issue, not a scientific one," says Koschok. "There are medical risks involved in taking blood and in not taking blood," he added.

The life of every creature

Witnesses base their refusal to undergo blood transfusions on both the Old and New Testaments, he explained. The books of Leviticus and Deuteronomy contain several passages that forbid the eating of animal blood.

Leviticus 17:10-14 explains that "the life of every creature is its blood" and that such blood must be drained out of the animal and covered with soil.

For the New Testament passage Jehovah's Witnesses go to Acts 15:28,29 — "It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality."

To those who point out that all those passages are talking about *eating* blood, Koschok replies that eating and injecting both mean putting something into your body. He uses alcohol as an example. Drinking alcohol or having it injected into your blood is very similar, he says.

Could be done in weakness

Refusing blood transfusions has only been necessary since the medical profession started using it widely in the 20th century, says Koschok. Before that Witnesses applied Acts 15 only to eating blood-let meat.

He points out that the Jehovah's Witness movement goes back to 1870. Since that time they have grown to a worldwide movement of almost five million adherents, with a little over 100,000 in Canada and 500,000 in the U.S.

Although refusing blood has been a hallmark of the Witness movement, members are not necessarily disfellowshipped when they accept blood, says Koschok. "It could be done in weakness. We don't want to play their conscience."

But if a Jehovah's Witness deliberately violates the "blood command, he or she would have to confess to having sinned or face discipline," he adds. "We generally encourage each person to make the decision before the crisis point."

Jehovah's Witnesses who observe the blood rule experience some satisfaction in not having

contracted AIDS or hepatitis in the past, says Koschok. "I would stop short of saying that AIDS is God's punishment, but God does bless those who obey him."

Object to stored blood

Koschok says that most Witnesses do not object to having their own blood recirculated during an operation, although some others may take a stricter view on that.

But Witnesses generally object to having their own blood

used after it has been stored for several months or weeks, he says. "Shed blood must be poured on the ground, not stored in bottles or bags."

Jehovah's Witnesses believe that in many cases there are alternative methods to blood transfusion which should be discussed with their physicians, says Koschok. "There are ways to stop bleeding, to inject non-blood clotting agencies and to use non-blood substances that expand the volume of a person's blood."

Koschok claims that doctors in the U.S. using non-blood surgery techniques report that recovery after an operation is better than after an operation that required a blood transfusion.

Koschok is eager to point out that Jehovah's Witnesses are not against medical intervention. "They will do everything else in their power to sustain life," he says. "We're not refusing treatment, but choosing treatment."



Rural routes

Diary preserves the past

Maynard Vander Galien

We are well into the middle of January and most people are still looking back at the past year with no affection at all. Fallout from the Pinatubo volcano in the Philippines has been blamed for the dark, cool and wet summer and autumn most of us had. Ontario corn producers had their worst year ever as thousands of acres of corn that did not mature were chopped up and plowed down.

In Eastern Ontario alone about 20,000 acres of grain corn was discarded, representing insurance claims of between \$7 million and \$8 million dollars.

A child's recollection

On New Year's Day I spent a few hours looking over the past 30 years. You see, in 1961, at the age of 12, I started writing a day-book diary.

That's the year the Berlin wall was built. The wall has been down four years now and I'm starting my 32nd year of writing a few lines in a day-book before I retire each night.

It's interesting reading leafing through all those notebooks. Back in 1961 I wrote mostly about the weather and some of the important world events. There are also many entries about things that happened on our dairy farm. The birth of a calf was a very important event, especially for a school boy of 12 years old starting a diary.

Three lines on January 4, 1963, tell of going to the Town Hall with my dad at 7:30 p.m. to hear the Federal Minister of Agriculture, Alvin Hamilton, speak to Renfrew County farmers. The diary notes that farm policy was discussed and that there was musical enter-

tainment and step dancing.

A different world

What do you remember of 1964? If you were a young person then, you were probably crazy about the Beatles. Ford launched the Mustang, and if you had to borrow money to buy one, the bank rate hit 4.5 percent in November of that year. Ontario established a \$1 an-hour minimum wage. Social Insurance Number cards were introduced to society. Lester Pearson was Canada's prime minister and Lyndon Johnson was the U.S. president.

If you were a farmer or growing up on a farm in eastern Ontario in the mid 1960s, you will probably remember that we were in the midst of a very serious drought which lasted for three years.

Entries in my notebook tell of hay trucks from southern Ontario delivering hay to many area farms and taking cedar posts back on their return trips. The farmers who couldn't afford the expensive hay sold their animals, but because the market was flooded with cattle from this drought-stricken area, prices were dirt poor. One entry showed we received \$137 for a 1,110-pound cow at the local livestock sales barn. Good stocker calves sold for around 18-cents-a-pound and the poorer ones went for about \$50-a-head.

And if you think 1992 was a cold year, what about 1965? There was a heavy frost on July 6 of that year that froze our corn crop. However, the summer temperatures did get up to the 90s Fahrenheit.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.) and writes weekly columns for local newspapers.

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Comment

Pressreview

Carl D. Tuyl



talk about the Constitution?

★ ★ ★

The government giveth and the government taketh away: the universal baby bonus toddled off into the sunset of nostalgia; personal income surtax dropped one percentage point; Canada Pension benefits increased 1.8 percent but contribution rates for employers and employees increased to 2.5 percent from 2.4 percent, and our basic postage stamp is now 43 cents plus GST, which will make it 46 cents.

★ ★ ★

Alberta has four main exports: arctic air, oil, natural gas and new political parties. There are Preston Manning and his reformers, and now Mel Hurtig and the new National Party. Hurtig proposed that one dollar extra be collected from everyone who files income tax. The resulting \$1.8 million he wants to be distributed among political parties as a limit for campaign expenses. You can bet your 1992 calendar that will not go over big with the back-room boys.

★ ★ ★

What's this world coming to? There's snow in Vancouver! And someone had fashioned a snowman in front of Ontario's legislature. It was positioned so

that its hands clutched the sides of its head as though tearing out its hair. Even some ardent supporters of Ontario's NDP government are speaking only of going out with dignity in 1995.

★ ★ ★

Gander, a Newfoundland town of about 11,000, depends heavily on international aviation. It is also the place where many refugees leave planes. In the year past, 2,633 people walked off Aeroflot flights en route between Moscow and Havana. The cost to Newfoundland is \$1.25 million a month, and it is taxing the province's services to the limit.

★ ★ ★

A letter selling subscriptions to *Psychology Today* asked the following: "Do you close the bathroom door even when you're the only one home?" Deep stuff, that! And somewhere else I read an even more provocative question: "Would you let your daughter marry the man from Glad?"

★ ★ ★

Of the 16,000 people from the former Yugoslavia who are in Canada, 1,111 have applied to remain here permanently and another 4,419 have made application to come to Canada from that war-torn region.

★ ★ ★

The city of Ottawa has had a few windfalls. Pizza Pizza paid for bus fares on New Year's Eve, and the feds paid \$9,874,000 in lieu of property taxes for Parliament Hill.

★ ★ ★

After 1,450 days of state dinners, brush-fire wars, telephone diplomacy and global jet travels President Bush decided not to go out with a whimper but with a bang. He met with Arabian royalty, spent the holidays with the troops and then flew to Moscow to sign the Start II Treaty which will diminish the Russian and U.S. nuclear arsenal significantly before the year 2000.

Ukraine wants to know how much it will cost to get rid of the former Soviet Union's weapons, and who is going to pay the bill. A Ukrainian diplomat says the cost to Uk-

raine alone will be more than \$1.5 billion, a sum he urges the international community to pay.

★ ★ ★

Brazil's president with the musical name, Fernando Collor de Mello, resigned. His successor, Itamar Franco, is known as a quick-tempered politician with a taste for writing erotica. His plans for Brazil, however, are somewhat of a mystery.

★ ★ ★

Religious news: Muslims and Hindus are clashing in India; Muslims are fighting with Christians in Indonesia; and religious cultists recently went around in Manila deflating tires of cars and buses, saying, "The air is from God."

★ ★ ★

Britain's royal family might be having a rough time, but at least none of its members has been accused of clubbing a golf caddy to death, fatally shooting a man from a helicopter or beating up a field-hockey coach. These and other alleged offenses by the Sultan of Johor, one of Malaysia's nine hereditary rulers, are being discussed publicly for the first time in the former British colony. The Malaysian Parliament is considering a government proposal to strip the nine sultans of their im-

munity from prosecution.

★ ★ ★

Czechoslovakia did the amoeba thing and split in two, and the *New York Times* is worried about the future of the Czech Philharmonic. Kenya had its first multi-party elections in more than a quarter of a century. The results were a victory for President Daniel arap Moi and, predictably, accusations of election irregularities came from the opposition.

★ ★ ★

And this is a Porsche ad in *Forbes* magazine: "The 944 has a new 2.54 litre, 4 cylinder, aluminium-silicon alloy Porsche engine, designed at Weissach and built at Zuffenhausen. It achieves max. torque of 137.2 ft. lbs as early as 3,000 rpm and produces 143 hp at 5,500 rpm." After reading that ad I asked myself: "But does the darn thing drive?"

And this from a mathematician: "Sometimes one has to say difficult things, but one has to say them as simply as possible." That applies to ministers too!

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church. He lives in Kingston, Ont.

Pressreview

There she was, right smack dab in the middle of the front page — Kim Campbell, our new Minister of Defence, getting more publicity than a chicken that can do computer programming. No sooner were she and her new Cabinet colleagues sworn in than Monsieur took off for Florida. It is decision time, and in spite of all the advice, that's a lonely one-person job. The party organizers will have to know pretty soon what's up.

Joe Clark, also in the sunny South, stayed in the Cabinet as Minister for Constitutional Affairs, which in the current constitutional climate is like treading water. Who wants to

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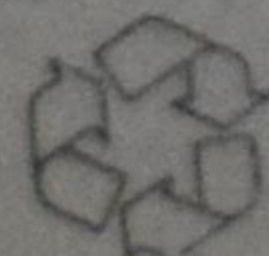
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Editorial

Neither an imposer nor a disposer of religion be

A post-Christmas editorial in *The Globe and Mail* entitled "All Ye Faithful" (December 29, 1992) celebrates the great variety of faiths and cultures now present in Canada. The editorial ends with the poetic wish: "May a hundred flowers bloom in common soil."

As the title of that editorial playfully suggests, people of *all* faiths should be made to feel welcome in Canada. But for that to happen, the previously dominant Christian faith has to step aside, says the editor.

So far there is little to argue against. Most fair-minded Christians understand that a free society must include freedom of religion. It's not right for Christians to insist that their religion be given special status. The God who sends rain and sunshine on unbelievers as well as on believers would not have us depart from his non-discriminatory ways.

But the *Globe and Mail* editorial suddenly takes a philosophical leap that leaves some of

us stranded. It moves from a position of equality of all religions to a position of the privatization of all religions... except, of course, for the religion of secularism. The editorial reads: "The public life is the shared life, and thus necessarily in Canada, the secular life. While some religious groups seek to regain public status for their faith through political organization, privatization of faith is the dominant and sensible trend."

Move aside Christian faith; make room, not for other acknowledged religions, but for the largely unacknowledged but nonetheless monopolistic religion of secularism.

False separation

That the shared life should of necessity be the secular life is a statement most people who believe in a supernatural being who lays claim on all of life should challenge. No self-respecting Christian, Jew or Muslim should fall for that kind of globeldymail.

But the editorial proceeds with several other philosophical leaps. It applauds the fact that public schools in Canada have embraced an idea whose roots were more American than Canadian: the separation of church and state. Whoever wrote the editorial overlooked the fact that early Americans like Thomas Jefferson did not have any separation of faith and public life in mind when they argued for separate spheres of influence for the church and the state. Asking preachers to stick to their pulpits and politicians to their benches is not the same as asking citizens to leave their religion at home. "Church" does not equal religious conviction.

And "state" does not equal schooling. Had Jefferson known what future generations were up to he might have asked for the separation of school and state as well.

They don't practise what they preach

Gerald Vandezande, who works on behalf of the Ontario Multi-Faith Coalition for Equity in Education, read the editorial and immediately caught this all too familiar sleight of hand. With typical aplomb he sent off an epistle to the *Globe and Mail*, taking issue with the editor's statement that "privatization of faith is the dominant and sensible trend."

"Some editors may wish this were true, but their daily actions contradict their wishes," writes Vandezande. "Their particular 'private' beliefs, faiths and values continually shape their editorials and news stories.... Think of their positions on abortion, free trade, poverty, social policy, war and peace."

He adds: "True recognition of pluralism requires more than just allowing people to

think as they like. It also requires allowing people to *act* on their beliefs".

What people like Vandezande are continually asking for, and what we at *Christian Courier* continually support, is freedom *to*, not freedom *from* the expression of religion. The distinction is crucial. Freedom *to* breathe is always so much more desirable than freedom *from* breathing.

No ears for the message?

I asked Gerald Vandezande why a view of pluralism which seems so right to us in the Reformed community has not made much of a dent on those who give leadership in Canadian society. After all, our community has been expounding what we consider genuine pluralism for several decades now.

Vandezande gave me two reasons:

One, many such people have had negative experiences with Christians who want to impose what they perceive to be God's will on society. They point to South Africa and to Iran as examples of countries where religious leaders have created an oppressive system. They look at religious fundamentalists as the "imposers" and they see themselves as the "removers" of those things that rob others of freedom.

Second, said Vandezande, these people, who are generally motivated by high ideals, have a hard time seeing their own "ism" as an ideology or faith. They think that secularism is only a mechanism that allows for the greatest possible tolerance and freedom. Some of them are Christians in their private lives.

Just open the cage

Reflecting on all this, we may conclude that many people are driven by fear in this business of gaining or curbing influence in the public sphere. The "conservers" so badly want the past to be maintained and everybody to be guided or restrained by Christian principles that they are willing to ride roughshod over other faiths and other convictions. The "liberators" fear the imposition of someone else's faith and the tearing apart of the fabric of society so much that they are willing to declare the public sphere off-limits for all religions except their own.

Followers of Christ, however, should see pluralism as a great opportunity to let the Spirit of Jesus do its work without help from the "imposers" and without hindrance from the "removers." As J. Gresham Machen would say to imposers and removers alike, you don't have to defend (establish) the Word of God. It's like a lion. All you need to do is open the cage (the public sphere) and it'll fight for itself.

BW

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Letters

God knows the ending but did not write the script

I read with great interest the article published in your Dec. 18 issue entitled "Cash or Cheque?" I wonder if you would let me try to shed some light on this difficult topic.

The other day as I was reading Romans 8, verse 29 helped me understand much better God's role in our salvation. I read: "For those God foreknew he also predestined to be conformed to the likeness of His Son." After I

repeated about ten times "for those God foreknew he also predestined," it started to sink in. Foreknowledge and predestination go hand in hand.

Just because God knew something beforehand does not mean that he caused it to happen. He knew what Judas would do and what Peter would do; yet Jesus prayed for them because it was still their own choice.

If you go and watch a movie and real-

ly like it, you may tell a friend about it and ask him or her to see it. If you go with your friend you will already know what is coming and what will happen. That is how we have to see it with God.

Before the world began, God already had his plan of salvation in place. It says in John 3: 16, "For God so loved the world that he gave his only begotten son, that whoever believes in him should not perish, but have everlasting life." Did he give his son for all of us? Yes. Did he give his son only for those who believe in him? Yes, both of these statements are true.

Again, foreknowledge plays a role

here. God knew beforehand that not everyone would accept him. Our names are already in the Book of Life. But if we do not accept Jesus as Lord and Saviour, our names will be blotted out of the book (Exodus 32: 32 and Rev. 3: 5).

We will either live forever in heaven or hell. We have a choice. God did not make us robots; the decision was not already made for us by God. We have to walk by faith knowing we have a completely free will.

Joe Drost,
St. Catharines, Ont.

No salvation by grace without discipleship

What a timely article "Cash or Cheque" (Dec. 18) was. I, too, have struggled to come up with a doctrine that merges these two wonderful, yet mysterious and different doctrines into one that is more compatible with what I believe.

I especially agree with the author when she states: "My belief ... is that the dispute is essentially unresolvable." I have come to the same conclusion, and in the process have come to realize that we Christians (particularly Reformed Christians) need not be so cocksure that we always have our doctrine right.

I like what Dietrich Bonhoeffer has to say about this in his book *The Cost of Discipleship*. In a chapter called "Costly Grace," Bonhoeffer explains how Martin Luther, after having given up the monastic life, concluded that "man cannot stand before God, however his religious works and ways may be, because at bottom he is always seeking his own interests." On his faith journey, Luther did not begin with this doctrine (as Reformed Christians do). No, this was the conclusion he reached; the answer to the sum rather than the sum itself.

Bonhoeffer adds: "When he spoke of grace, Luther always implied as a corollary that it cost him his own life, the life which was now for the first time subjected to the absolute obedience of Christ. Only so could he speak of grace. Luther had said that grace alone can save; his followers [Reformed Christians may be included here] took up his

doctrine and repeated it word for word. But, they left out its invariable corollary, the obligation of discipleship."

Putting it more simply, Bonhoeffer continues "At the end of a life spent in the pursuit of knowledge Faust has to confess: 'I now do see that we can nothing know.' That is the answer to a sum, it is the outcome of a long experience. But ... it is quite a different thing when a freshman comes up to the university and uses the same sentiment to justify his indolence. As the answer to a sum it is perfectly true, but as the initial date it is a piece of self-deception.... The only man who has the right to say that he is justified by grace alone is the man who has left all to follow Christ."

Cheque, cash, or MasterCard, it doesn't matter. But we had better be sure the money's in the bank first!

Ken Vandersluis,
Chatham, Ont.

Reaching out to pagans in Canada

As a long-time Canadian I've become quite accustomed to our freedom and our Christian traditions. However, on my last shopping trip before Christmas I was startled out of my complacency.

While the clerk was punching numbers into the cash register, I cheerfully asked, "How are you going to celebrate Christmas?"

He shot back, "I'm not. That's what Christians do."

Although taken somewhat aback, I continued, "Have you ever read the story in the Bible?"

He curtly answered, "No."

"Would you read it if I gave you a copy?" I tried once more.

"No," he answered. "My parents wouldn't want a Bible in the house."

We're Buddhists from mainland China. There Christmas is *not* celebrated. Maybe some people in Hong Kong do. But sometimes I read these." He pointed to a devotional rack that I had not noticed on the counter. "Here, would you like one?"

I accepted with thanks a copy of the January/February 1993 *Today* booklet published by the Back to God Hour.

How glad I am that there are many ways to reach fertile young minds. Even here in Christian Canada, paganism is among us. I hope we can find creative ways to teach them the Christian truth and Gospel.

I am grateful for many like you at *Christian Courier* who are doing this.

Hilda J. Born
Matsqui, B.C.

Guess what awaited us after we escaped Holland!

William Lensink's article "Emigration by divine appointment and because of ten plagues" (C.C. Jan. 1) caused me to muse about our early years in Canada following World War II. I suppose many immigrants who landed in Canada in the '40s and '50s often wondered which country was more plague infested — the one they tearfully left or the one they tearfully entered.

It's not that hard to come up with a description of ten plagues that awaited

those who settled in Canada, to wit:

1. Painful separation from loved ones in the old country.
2. Isolation from other Dutch immigrants and the accompanying afflictions of homesickness and loneliness.
3. Vast distances made even more imposing because of lack of transportation.
4. Language difficulties which turned most of us into reluctant pantomime artists.
5. Lack of employment that suited

our skills or knowledge.

6. Unscrupulous employers who turned our dependence and ignorance into opportunities for cheap labour.

7. Unscrupulous finance companies who forgot to tell us about the fine print.

8. Lack of distinctively Christian schooling for our young children.

9. Compulsory union membership and labour relations that were adversarial in principle.

10. Ignorance of the surrounding culture which created gaps between parents and children.

But all of this is water under the bridge.

I for one stand in awe at how God blessed us during those earlier years of hardship and in the years that followed. Look at all the manifestations of God's faithfulness to the Reformed community between Halifax and Victoria.

Divine appointment? I think so. I personally believe that God led me and my wife to start a family here. The challenge that faced us then is still with us; be faithful!

Stan de Jong
St. Catharines, Ont.

Beyond Belief



Letter/News

Reader has serious questions for the CHP

I read with interest Peter and Marja's reply to the individual who wondered why all Christians don't join the Christian Heritage Party (Oct. 16). I thought the response contained a great deal of truth.

I was disappointed to see how Ed Vanwoudenberg and John Van der Woude, both of the CHP, reacted to your answer (Dec. 11). I am not a CHP member, and I don't automatically vote for that party, or for any party.

Both writers from the CHP were kind enough to state why people like myself don't join their party. Vanwoudenberg tells me that it is a "lack of commitment by Christians to the 'faith as it was once delivered to the saints.'" Mr.

Van der Woude informs me that "it is because of fear... fear of failure, of intimidation...."

Accidentally, both of these gentlemen have put their finger on one of the main reasons why I will not join their organization.

No pressure, please

I have been told at least a dozen times that if I am a Christian I must join the CHP. I resent that. As a Christian I believe there is great responsibility attached to my right to vote. I won't automatically choose a party just because of a word in its name; I'll choose because of the party's perspective, beliefs and commitments.

I have some serious questions about the CHP. I'll join

the party when my questions are answered, and not because I'm being pressured to.

These two writers do a fine job of telling fellow Christians why other Christians are staying away from the CHP. Perhaps, gentlemen, you should do some asking instead. You miss a great opportunity to receive constructive criticism by simply implying that those who disagree with you are pragmatists who "put success and compromise ahead of obedience" (Vanwoudenberg). Mr. Van der Woude suggests that "it may be time... to examine the real reason you are not carrying a CHP membership card."

I've examined my reasons, Sir, and here are some of them. Maybe you'll respond to a few.

What kind of heritage?

* *Your party's name contradicts itself.* I have enjoyed history all my life and studied it in university. I simply can't find much trace of a "Christian heritage" in Canada's history. Canada was colonized for many reasons: fur, gold, fish and politics. A few settlers came to escape religious persecution, true; but most came for economic or political reasons. Canada's history is full of war, corruption, greed and murder. Exploitation, deceit and genocide were key words in dealing with aboriginals. Much of this was done in the name of Christ. The claim that our country has a Christian heritage is both untrue and embarrassing.

* *Do you believe there is a single Christian perspective on every political issue?* I am a Christian, yet I do not agree with many of your viewpoints. I do my best to base my political perspective on the Bible and yet I cannot agree, for example, with your view of capital punishment. The Bible is not a political textbook. The "Christian" perspective on issues such as deficit reduction, human rights and free trade is not clearly spelled out in the Bible. That doesn't mean that Scripture is irrelevant to politics — quite the opposite is

true, in fact. But here is one reason why *this* Christian has trouble joining your party: I don't agree with many of your views. And I don't think that is any reason for you to question my faith.

Christian versus plurality

* *Do your party's policies pass a reality test?* I know that you base your policies on the Bible, and that's essential. But I wonder what would happen if your party had to govern. It's easy to play "armchair politician" — we all do. If your party forms a government it will, like it or not, have to work within the current system and reality. Would it be able to carry out its policies?

* *How do you plan to deal with our diverse country?*

Again, let's assume you form a government. Almost 90 percent of Canadians are not practising Christians. The very basis of a democracy is that its government is responsible to its people — all of them. The government governs all, not just party members or Christians. Would your party use government power to force Christian principles upon a nation that isn't Christian? I have no doubt that our nation needs to be brought back to God, but we learned even before the Middle Ages that a government cannot force Christianity upon its citizens. If a democratic government reflects its electorate, how would a Christian party in government serve a non-Christian nation?

Majority versus God

* *Have you questioned the foundations of our system?* Christians often assume that democracy and capitalism are Christian, simply because totalitarianism and communism aren't. Democracy assumes that a majority of voters dictate what is right; most Christians believe that God dictates what is right. Capitalism tends to depend on greed (we go into a recession partly because people buy only what they need) and materialism. The dollar rules —

does God? Has your party made an effort to address these conflicts?

* *You seem to have difficulty running a small party; could you run one of the largest countries on earth?* Aside from your recent internal squabbling, there are some other things which disturb me. Your literature is generally poorly written, full of grammatical and spelling errors, and sometimes rather hard to understand. Your foreign policy often seems to be dealing with a world of 10 or 20 years ago. Some of your domestic policies would be impossible to carry out. Voters — Christian or not — will have to be able to respect and trust your organization before recommending that you run the country!

Responsible and effective government

* *Could you keep the country together?* Though we can't agree how, most Canadians would like to see Canada remain whole. This can only happen through governments which respect various points of view and are willing to make smaller sacrifices for the good of the country. Without sacrificing its principles, would the CHP be able to compromise enough to keep Canada united? You can't get many Christians to agree with you; could you get groups with greatly varying beliefs and perspectives to cooperate?

These are just a few of my personal concerns. I would suggest that your party try to listen a little more to Christians who don't join the CHP instead of condemning them or questioning their faith. Canada needs a responsible, effective government, one that not only has principles, but one which knows how to competently turn them into practice. Can the Christian Heritage Party do that?

Ed Bosveld,
Smithville, Ont.

2,000 delegates expected

Stay-in-School partnership plans big spring meeting

EDMONTON (NC) — An estimated 2,000 high school delegates from across Canada are expected to attend a major stay-in-school conference here May 14-16, 1993 — that's in response to the fact that if the drop-out trend continues, by the year 2000 there will be 1.8 million people in the Canadian work force with less than a Grade 12 education.

Sponsored by TG (Teen Generation) Magazine, Jostens and Sunsweet Fundraising, the conference will cap a year-long project in which high school student councils and other student groups were challenged to promote staying in school.

Entitled the "10/10 Ticket," the conference's goal is that 10 out of 10 high school students graduate. Examples of the

projects by the 500 schools participating will be displayed at the conference. Participating schools will be able to send three students and one teacher or adult volunteer to the conference, where much of the time will be devoted to exchanging information on activities encouraging students to graduate.

Conference goals are:

- * to provide incentives and positive feedback to students who have implemented stay-in-school projects in their schools;
- * to help students and teachers exchange information and build information networks;
- * to get other students and teachers to take on the issue;
- * to raise public awareness of youth helping youth to stay in school.

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Advice



Peter and Marja are



Dear Readers:

We received one last letter regarding our column on the Christian Heritage Party. Since it makes a point that goes beyond defending or analyzing the CHP, we decided to publish it in our column.

Dear P&M:

While I'm not saying that non-CHP members are not Christians, I totally disagree with your emphasis on the word "option" when you write: "We're glad that the CHP is one of the options available to Christians." Christians have no option but to stand up for Jesus in all areas of life. But do we?

In the constitutional referendum debate, where were our Christian newspapers, our Christian action groups, our Christian think-tank colleges?

Other than some general rhetoric, I did not hear them speak out about the wrong direction in which this country is heading. For example, what about this so-called Charter of Rights and Freedoms? This charter is based on a shifting development of non-Christian and secular humanistic law. Its guiding theme is this: If it feels good it must be good. It is interpreted by appointed judges and in the process rights are taken from individuals and handed over to pressure groups. We were better off before when Canada's law system was based on the supremacy of God and judges' rulings were based on precedent-setting cases of previous justice.

If Christians don't want to join a political party based on biblical principles, for whatever reasons, then they better get with it in some other way and defend the Christian values they presumably have. Because, you know what? We have no option.

Dear No Option:

We are still glad that the CHP is one of the political options available to Christians and we still believe that people must be allowed to make different political choices without accusing them of being afraid or uncommitted. Christians have no option but to stand up for Jesus in all areas of life. The questions are how and where and when; the answers are as different as the people who belong to Christ and as varied as the times in which they live. Read on and see how this applies.

Dear P&M:

There are now three Becker's stores near our home. The stores are even more stocked with pornographic magazines than they were before. I mentioned my disapproval to two of the stores. I go there because their one percent jug of milk sells for \$2.99 and I can re-use the jug by taking it back to the store.

After working all day I really don't want to walk past these magazines and feel sick to my

stomach. I know so much about the results of pornographic material. Does it have any redeeming quality? Lord help us!

I encourage you to continue to be very open in the dark, secret closets of all God's people.

Dear Sick To My Stomach:

There are a number of ways to go. Telling the clerk what you like and don't like about his or her store is an important first step. But most store employees have little or nothing to say about which products are sold and how they are displayed. You will get further by asking for the manager. If you can motivate some neighbours and friends to voice similar complaints, you will accomplish even more.

Especially consider writing to the president of Becker's. If you receive a response, he will probably tell you that there is a growing demand for this product and that he will sell it as long as the public wants it. He will need to be reminded that you are also "the public" and that you will avoid his store and shop elsewhere as long as he keeps confronting you with such magazines. In St. Catharines, for example, the Avondales and 7-Elevens refuse to sell sexually explicit material. This will mean that you will miss out on recycling your milk jugs (at least, at that store), but that seems like a small price to pay for a Christian stand and a settled stomach.

Also consider phoning city hall to get a ruling on how this material must be displayed. Each municipality has different bylaws; many communities insist that these magazines be placed out of reach and behind opaque plastic covers. If a display violates one of these bylaws, you can ask the appropriate authorities to enforce their ruling. After all, it is one issue whether people may or may not buy this material; it is another issue whether customers should be forced to look at these open displays when they only want to get some milk!

We're going to assume that your question about pornography's redeeming value is a rhetorical question. For us that's not such a rhetorical question because we distinguish between erotica and pornography. But we'll leave that question alone for now.

Several months ago there was a white-ribbon campaign against pornography. We invite those who were immediately involved as organizers or participants to write us on this issue and provide some additional insight and advice.

Write to: P&M

c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

Dordt College Openings

Faculty Positions

Education (three positions):

1) Two-year position with an emphasis in reading and language arts. Responsibilities include teaching undergraduate courses, supervising student teachers, and advising students. Doctorate and teaching experience preferred.

2) Tenure-track position, elementary education focus is desirable but not required. Responsibilities include teaching undergraduate courses, supervising student teachers, and advising students. Doctorate and teaching experience preferred.

3) Director of graduate education. Accreditation is being sought for a master of education program in elementary education. Responsibilities include providing administrative leadership and teaching some graduate and/or undergraduate courses. Doctorate required.

Engineering: Possible opening for individual with a background in either electrical or mechanical engineering. Doctorate and teaching experience desirable.

Music: Tenure-track position beginning fall 1994 for specialist in choral literature/conducting, with corollary skills in one or more of the following: choral or elementary music education, voice, music history, or composition. Ph.D. or D.M.A. and appropriate experience preferred.

Psychology: Possible tenure-track position. Teaching responsibilities in general and experimental psychology. Doctorate and teaching experience preferred.

Administrative Position

Counselor: Two-year study-leave replacement. Responsibilities include personal counseling, student leadership training, coordinating personal growth workshops, and involvement in planning student activities. Master's in psychology, social work, or counseling and relevant experience required.

Dordt College seeks individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship or administrative leadership. Review of candidates will begin immediately and continue until positions are filled.

For faculty positions send letter of interest, resumé, and graduate transcripts to **Dr. Rockne McCarthy, V.P. for Academic Affairs**, at the address below.

An application and job description for the counselor position may be obtained by writing **Dr. Nicholas V. Kroeze, V.P. for Student Services**, at the address below.

Dordt College strongly encourages applications from women, minorities, and disabled persons.



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Classifieds

Classified Rates	Births	Anniversaries	Obituaries	Obituaries
Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313	HARTEMINK (nee HOOGHIEH): "See, I have engraved you on the palms of my hands" (Is. 49: 16a). Eric and Evelina Hartemink are thankful to God for the gift entrusted to our care of a daughter, CHERYL JACKLYN born Dec. 22, 1992. A sister for Karen, Evelyn, and Brenda. She is the 16th grandchild for George and Corrie Hooghiem, 14th grandchild for Dick and Dina Hartemink and a great-grandchild for Alle Helder, all of Aylmer. Home address: R.R. #1, Belmont, ON N0L 1B0 Anniversaries Amsterdam, the Neth. 1933 February 1 1993 Joyfully we hope to celebrate the 60th wedding anniversary of our parents, HENDRIK and KLAZINA E. ARENDS (nee OOMKES) We thank God for his faithfulness to them all these years and pray that they may continue to experience his love in years to come. With love and congratulations from your children, grandchildren and great-grandchildren. Their winter address: c/o Mrs. L. Arends-Downey, 1901 E. Elfrida Rd., Tempe, Arizona 85284 USA 1953 January 22 1993 Psalm 84: 11. We thank God for His faithfulness to our parents and grandparents, JAN and YTJE KAMMINGA (nee BARKMEIJER) for 40 years of marriage. We pray that the Lord will continue to bless and care for them. With love and congratulations from: Webb & Sandra Kamminga John, Jennifer, Emily Gerald & Freda Kamminga Gerrit, Daniel, Sam Betty & Jack Slothouber Norman, Stephen, Tom Ken & Evelyn Kamminga Home address: 189 Jeffrey Ave., Acton, ON L7J 1V8 Onstwedde Edmonton 1938 January 31 1993 "The joy of the Lord is our strength." With joy and thanksgiving to our Lord we announce the 55th wedding anniversary of our parents and grandparents, HENDRIK and WILHELMINA BLEKER (nee ARNOLDUS) May God continue to bless you and keep you in his care. Sharon & Derk Rijkens — Hoogezand, the Neth. Henry Ernest & Donna Bleker — Carvel, Alta. Ernie, Calvin, Donna Jim — Chilliwack, B.C. Home address: R.R. #1, Carvel, AB T0E 0H0 Their wedding text: "I must stay in your house today" (Luke 19: 5b).	Asperen Edmonton 1943 January 21 1993 "Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146: 5). With thankfulness and praise to God for his love and faithfulness, our parents and grandparents, NICK and ANNA SPRONK (nee VISSER) will be celebrating, the Lord willing, their 50th anniversary. We pray that the Lord will continue to bless them and keep them in his loving care. Neil & Barbara Spronk — St. Albert, Alta. Adrian & Christine Spronk — Lindenhurst, Ill. John & Donna Spronk — Calgary, Alta. Morris & Betty Spronk — Calgary, Alta. Margaret & John den Otter — Nepean, Ont. Sya & Jacob Strydhorst — Neerlandia, Alta. Anna & Bernard Berghout — Metcalfe, Ont. Nick & Terri Spronk — Edmonton, Alta. Raymond & Aurelia Spronk — Neerlandia, Alta. Edward & Joanne Spronk — Edmonton, Alta. Norman & Anita Spronk — Sherwood Park, Alta. Marilyn & Sid Dykstra — Calgary, Alta. and 48 grandchildren. Open house will be held at East Edmonton Chr. School, 11515 - 36 St., from 2-4:30 p.m., on Saturday, Jan. 23, 1993. Best wishes only, please. Home address: 11203 - 38 St., Edmonton, AB T2W 2G3  Obituaries On Dec. 28, 1992, the Lord called home, from his residence at Stratmere Lodge, Strathroy, Ont., our beloved father, grandfather and great-grandfather, JACOBUS HUBERTS in his 85th year. He was the beloved husband of the late Hesselte Huberts (1991) and dear father of Diane & Wendell Vanden Hazel of Moorefield and their family; Wayne, Helen and Ken, Rosemary and Eric; Ben and Pauline Huberts of Sidney, B.C., and their family; Paula and Ken, James; Effie and Walter Feddema of Watford and their family Helen and Rick, Jamie; Terry and Dale Huberts of Victoria, B.C. and their family; Jason and Shawn. Also survived by three great-grandchildren. Dear brother of Mrs. Hantje Heidbuurt of Strathroy. Funeral service was held on Saturday, Jan. 2, 1993, at the East Chr. Ref. Church, Strathroy, the Rev. Jelle Nutma officiating, followed by interment in Strathroy Cemetery.	"And I go and prepare a place for you. I will come again, and receive you unto myself; that where I am, there you may be also" (John 14: 3). HARRY OKKEMA was taken to the Lord, in his 90th year on Dec. 30, 1992. Beloved husband of Helen Okkema (nee Vander Honing) and father of: Arthur & Nelly Okkema Tina & John deVries John Okkema Jeannette & Neil Schenk Ann & Jake Vanderleeuw Harry & Tina Okkema Gordon & Franny Okkema Henry & Gloria Okkema Grandfather of 26 grandchildren and great-grandfather of 48 great-grandchildren. Correspondence address: 170 Stranak Cr., Dresden, ON N0P 1M0 Strijen, the Neth. 1905 1992 "Amazing love! How can it be that you, my Lord, should die for me?" (Ps. H. # 267). On Dec. 8, 1992, our beloved husband, father, grandfather and great-grandfather, LEENDERT REEDYK went home to be with his Lord at the age of 86. Beloved husband of Maryntje Reedyk (nee Hordyk) for 59 years. Dear father of: John & Ida Reedyk — Lethbridge, Alta. Joan & Dick Piekema — Edmonton, Alta. Jake & Ruth Reedyk — St. Joseph, Mich. Bill & Margaret Reedyk — Campbell River, B.C. Arie & Pat Reedyk — Richmond Hill, Ont. Willie & Herman Leusink — Edmonton, Alta. Martin & Ann Reedyk — Three Hills, Alta. Len & Roxie Reedyk — Sheboygan, Wis. Peter & Annette Reedyk — Smithers, B.C. Beloved grandpa of 29 grandchildren and 17 great-grandchildren. Correspondence address: M. Reedyk, 2006-13 Street North, Lethbridge, AB T1H 2V5 "Safe in the arms of Jesus." On Dec. 22, 1992, the Lord took home our dear husband, father and grandfather, HENRY PETER UFKES after a short illness, at the age of 51. Isaiah 57: 1-2. Marilyn Straatsma-Ufkes Monique & Eric Ufkes-Tremblay (Terry, Levi) Peter Daniel Ufkes Funeral services were held in Abbotsford, B.C., on Dec. 28, 1992. Rev. Alvin Beukema officiating. Correspondence address: Box 8000-472, Abbotsford, BC V2S 6H1	On Dec. 22, 1992, the Lord took home our dearly loved son, brother and uncle, PETER HENRY UFKES at the age of 51 years, after a brief illness. Psalm 23. He was predeceased by his father and two brothers: Henderikus Ufkes (John 11: 28b) Edsko Ufkes (Rom. 8: 39) Willem Anton (Matt. 19: 14) Mrs. J.H. Ufkes (Van Groenenbergh) — Brampton, Ont. Cor & Anna Ufkes-De Groot — Brampton, Ont. Johannes & Ann Hekman-Ufkes — Erin, Ont. Hank & Carol Straatsma-Ufkes — Erin, Ont. Tony & Mary Ufkes-Koning — Kelowna, B.C. Frederik & Johanna (Ricky) Ufkes-De Pleijt — Brampton, Ont. nieces and nephews. Correspondence address: 7900 McLaughlin Rd. S., C.T. 802, Brampton, ON L6V 3N2 "Precious in the sight of the Lord is the death of His saints" (Ps. 116: 15). On Thursday Oct. 8, 1992, JACOB VANDENBERG entered into the presence of the Lord in his 76th year, following some years of heart problems. On Monday Dec. 28, 1992, JEANNE VANDENBERG (nee STRYBOS) in her 79th year, joined her husband Jacob, to dwell in the house of the Lord forever. We rejoice that she is freed from years of struggle with Alzheimer's disease. They were long-time members of the Chr. Ref. Church in Wyoming. They will be sadly missed by their children and grandchildren: Joe & Femmy Anjema — Wyoming, Ont. Richard, Steve, Robert, Shana Cora Vandenberg — Durham, Ont. Correspondence address: Joe Anjema, Box 543, Wyoming, ON N0N 1T0 On Dec. 9, 1992, at the Listowel Memorial Hospital, the Lord called home, MARINUS VAN VEEN in his 86th year. Beloved husband of the late Aagje Oudshoorn (1966). Dear father of: Gerit & Helen van Veen — Brussels Piet & Margeret van Veen — Brussels Alie & Case Rietkerk — Lucknow Clara van Merkenstein — Waterloo Martha & Cornelis de Boer — Clinton Agnes & Hank TenPas — Brussels Remembered by 26 grandchildren and 24 great-grandchildren. The funeral took place on Saturday, Dec. 12, 1992, at the Listowel Bible Chapel, Blake St., E., Listowel, Ont., Mr. John Martin officiating. Correspondence address: Mr. Gerit van Veen, R.R. #2, Brussels, Ont.
Births DERAAF-KODDE: "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made ..." (Ps. 139: 13, 14). Kevin and Jacquie joyfully announce the birth of their first child, a son, BRENDAN WILLIAM born Dec. 5, 1992. Praise the Lord for His gift of life! Proud grandparents are Lawrence and Brenda DeRaaf of Belleville, Ont., and Lourens and Wilma Kodde of Granton, Ont. Home address: 3521 Burton, St. SE, Apt. A, Grand Rapids, MI 49546 USA				

Cinema/Arts

Cinema summaries

Marian Van Til

The Crying Game

Rated R

Stars Forest Whitaker, Stephen Rea, Jaye Davidson, Miranda Richardson, Adrian Dunbar

Written and directed by Neil Jordan

The Crying Game, written and directed by Irish director Neil Jordan, has elicited almost universal, gushing admiration from secular critics. I must have seen a different film.

This is a difficult film to review in that about a third of the way through a startling character/gender revelation sends the story careening down a wholly unexpected path. Yet that revelation is at the heart of the film, its characters' sense of morality and their subsequent actions.

The initial plot involves several Irish Republican Army members who have kidnapped a black British soldier. They hold him hostage in retaliation for the British government's detaining of one of their people and will kill him unless their man is released.

Forest Whitaker, an American, is brilliant as Jody, the soldier from Tottenham (his lower class British accent is flawless). Stephen Rea, primarily a theatre actor, is also fine in the much larger role of Fergus, the soldier's primary guard.

As he guards Jody, Fergus experiences something he didn't count on: he *likes* Jody and feels sympathy for him. The thought of having to kill him weighs heavily on Fergus. After Jody is dead, guilt and friendship make Fergus go to London to seek out Jody's girlfriend, Dil — and he begins to fall in love with her.

Another world

At this point an entirely new movie seems to start, focusing on relationships in the kinky world of London's sexual subculture and unexpectedly enmeshing Fergus within it (at which point the film conveniently forgets the IRA for a while). But eventually the terrorists return, this time hunting Fergus, whose loyalty they doubt. Then, through a couple of unlikely plot devices worthy of a B-grade action flick the film comes to a weirdly "happy" ending.

Admittedly the acting here is superb (Jaye Davidson as Dil is thoroughly convincing despite never having acted before.) But there's no cohesion. Judging from interviews director Jordan has given, he apparently meant the fact that Jody is black to be a significant factor in the film. Jody, oppressed, from a seedy English town, is posted to Ireland as the oppressor — Ireland, in his words, "the only place in the world they call you 'nigger' to your face." But despite such lines, the audience does not perceive race to be an important factor in the story, particularly not because Jordan himself makes it appear insignificant when he's dealing with potential interracial lovers Dil and Fergus. I've concluded that secular critics like this film so much because it's mysterious, nettling and politically chic; but above all because it takes a "politically correct" approach to sexual deviance.

In the end this is a dreary film about a dreary, violent world. Despite Fergus' essential kindness and ability to befriend those he's been taught to loathe, there's little hope here.

Neil Jordan seems to have stolen the plot of Irish writer Frank O'Connor's short story "Guests of the Nation" as the initial premise of his film. That brief, thought-provoking story does far more to make one contemplate depravity and salvation than Jordan's much longer, supposedly morally enlightened tale is capable of.

Canadian wins engineering scholarship at Dordt College

Robert VanderVennen

SIOUX CENTER, Iowa — Jonathan Buiter of Innerkip, Ontario, has been awarded one of two newly established EDA scholarships for engineering students at Dordt College.

Buiter, a fourth year student of mechanical engineering, is especially interested in heating, ventilating and air conditioning

design and improvements.

EDA, Inc., is a mechanical, electrical and consulting engineering firm in Sioux Center. Started about eight years ago, the company is committed to helping reduce energy consumption.

Buiter worked in the summer of 1992 for the Agriculture and Biosystems Engineering

Department at Iowa State University, in a National Science Foundation undergraduate research program. He hopes to work in the area of heating, ventilation and air conditioning design for a small industry after he graduates from Dordt.

Zondervan book collection set up at Reformed Bible College

Robert VanderVennen

GRAND RAPIDS, Mich. — Zondervan Publishing Company is setting up a special permanent collection in the library of the Reformed Bible College (RBC) of all the books the company has ever published.

This repository collection will contain all out of print books as well as current titles,

at present a total of 6,300 volumes. It will also contain audio and video cassettes published by Zondervan, RBC has announced.

The collection is on permanent loan to the college and will be accessible to students and researchers only within the library. The entire library holds over 56,000 volumes.

The library building was largely made possible through a gift from founding board member P. J. Zondervan and his wife Mary. Located in Grand Rapids, Mich., and founded by members of the Christian Reformed Church, Zondervan Publishing Company is one of the world's largest Christian publishing companies.

Edmonton teenager wins major violin competition

PARIS (Canadian Scene) — Seventeen-year-old Edmonton violinist Juliette Kang was recently awarded the *Grand Laureat de la ville de Paris*, the gold medal of the 1992 Yehudi Menuhin International Violin Competition.

The jury, which included Sir Yehudi Menuhin himself, was unanimous in its choice. As part of her program Kang played Bartok's Solo Sonata, a piece that was dedicated to Menuhin by the composer.

Grand Laureat winners receive a prize of 50,000

French francs (about \$12,500 Can.).

Kang's studies and her participation in competitions and festivals have been supported by grants from the former Alberta Foundation for the Performing Arts, the Alberta Foundation for the Arts, and Alberta Culture and Multiculturalism.

An Edmonton native, Kang

began studying the violin at age four. And at an age when most teenagers are still in high school, Kang has already earned her bachelor's degree — from the renowned Curtis Institute in Philadelphia — and is currently in her second year of the master's program at the prestigious Juilliard School of Music in New York City.

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Church, Marian Van Til, page editor

Jews for Jesus ad considered offensive

Bert Witvoet

TORONTO — Jews for Jesus recently caused a minor stir again on the Toronto religious scene. On December 22, 1992, this organization, which actively seeks the conversion of fellow Jews to Christianity, ran an ad in several major newspapers, including the *Toronto Star* and the *Globe and Mail*.

The ad placed in *The Star* drew several angry phone calls from Jewish readers who objected to the use of a photo of a child gazing at a menorah, a candelabrum used in Judaism during Hanukkah. The same ad ran in *The New York Times*, apparently without incident.

Part of the message of the ad read: "Y'shua [the Hebrew name for Jesus] can give us hearts to care for one another. He can relieve guilt, mend broken homes. He can brighten our lives more than any Hanukkah menorah or Christmas tree."

Guideline violated

Star's ombudsman Don Sellar wrote in a January 2, 1993, column in *The Star* that running the ad was a mistake. It violated the following guideline of *The Star*:

"No advertising will be accepted that identifies or is clearly directed to a specific segment of our readers iden-

tified by their race, colour, ethnic origin, citizenship, religion, sex, sexual orientation, age, marital status or handicap and in the view of *The Star* is critical of their actions or beliefs or is otherwise offensive.

"In the context of religious advertising, for example," *The Star's* guideline continues, "no advertisement will be accepted which identifies one religious faith and urges its adherents to adopt different views or a different faith."

Subjective judgments

A similar Jews for Jesus ad in *The Globe*, which featured three wise men riding camels and the star of Bethlehem, was not considered offensive by Don Sellar since the picture did not specifically target a faith group. Yet the text talks plainly about "Y'shua" being in Jerusalem during Hannukah and about him being the promised Messiah.

Tom Murtha, vice-president of marketing and sales at *The Star*, agreed that the ad featuring a child gazing at a menorah should not have been placed, but he could not guarantee that *The Star* would not have dif-



ficulty in the future applying its guidelines given the subjective nature of the required judgment.

In 1988 *The Star* lost a case at the Ontario Press Council for

refusing what Don Sellar calls "a more strident ad by the same group."

Australian churches invited to join national organization

SYDNEY, Australia (EP) — In a move that indicates further progress toward Christian unity, Australia's churches have been asked to approve plans for a national organization that will encompass the country's major denominations.

The proposal came from a working party set up in 1989, after the Australian Council of Churches (ACC) invited non-member churches to join to discuss a more comprehensive ecumenical structure. The Australian Catholic Bishops Conference and the Lutheran Church of Australia attended.

Bishops Bede Heather and Bishop Richard Appleby, co-conveners of the working party, sent details of their proposal in late October to the heads of the 13 ACC member churches as well as to the President of the Lutheran Church and the Cardinal.

"Our efforts have now reached the point at which, we believe, it is appropriate to invite each potential member church to make its decision about membership in the proposed National Council of Churches in Australia," they wrote.

Answers are expected during the course of 1993. If the churches' responses are positive, the ACC will make way for the new organization

in the first half of 1994.

Writing in the latest issue of the ACC's publication *In Unity*, Bishop Heather tells of his hopes for the National Council of Churches in Australia. It should be, he says, "a holy space where we can pray, hear God's word and reflect together in preparation for addressing in the name of Jesus Christ the questions, old and new, that people are asking."

More formally, the new Council's constitution defines it as "gathering together in pilgrimage those churches and Christian communities which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and commit themselves 1) to deepen their relationship with each other in order to express more visibly the unity willed by Christ for His Church, and 2) to work together towards the fulfillment of their mission of common witness, proclamation and service, to the glory of the One God, Father, Son and Holy Spirit."

The Australian Council of Churches was formed in 1946. It is comprised of four Protestant and eight Orthodox churches, as well as the Anglican Church, Roman Catholics, Lutherans, Presbyterians and Seventh-Day Adventists have observer status in the Council.

Salvation Army offers its music to 'the church as a whole'

Marian Van Til

TORONTO — There are probably few people in urban North America, or for that matter in cities around the world, who have never heard the strains of a Salvation Army band. The Army has been producing music for its bands and "songsters" since 1883. And now it is further disseminating its music by making it available in written form so that other groups or churches can play and sing it.

The Army's International Music Council recently decided "that all Salvation Army music be available to non-Salvation Army music groups" because "the Lord has lavished on the Army a unique measure of the gift of music; [consequently], we should not keep it to ourselves.... It is time

we made a contribution to the larger Christian world."

The Army hopes to establish itself "as one of the most significant sources of both vocal and brass music for the church as a whole."

It has published instrumental arrangements for large bands and small ensembles, and collections for both instrumental and vocal soloists of all ability levels. There is a brass ensemble series available with arrangements of hymns such as "All Hail the Power of Jesus' Name" and "Blessed Assurance." There are tunebooks for bands containing over 800 gospel hymns. There are several contemporary songbooks (with accompaniments and demo CDs or cassettes) and "numerous collections" of arrangements

for children.

Captain Howard Davies says that Army music (and all devotional and liturgical music) is distinctive "because it is music with a message of hope." For 110 years the Army has been, in founder William Booth's words, "seizing upon the strains that have already caught the ear of the masses [and] loading them with our one great theme — salvation, and so making the very enemy help us fill the air with our Saviour's fame."

For a list of available music or to place an order call the Salvation Army Supplies and Purchasing Department at Canadian headquarters in Toronto: (416) 363-8754. Or write Major Ken Dalrymple at the above department, 37 Dundas St. East, Toronto M5B 1C6.

The church press came, as usual, last month, with all kinds of Christmas messages and Christmas considerations, and told us in various ways what it means to celebrate Christmas in the world of 1992.

The Anglican Journal (Dec. '92) published the Christmas message of Michael Peers, Primate of the Anglican Church in Canada. The archbishop concluded his message like this:

"Jesus was a man, living in a certain century, Jewish by religion, Palestinian by residence; but the good news of the love of God which we see in his birth is not solely for men, for Jews, for Palestinians.

It is for us all, in every time and in every place. And for every aspect of our lives. Not just for Christmas when many of us can feel warm and generous, but for the days when we feel the pressures closing in on us and we feel cold

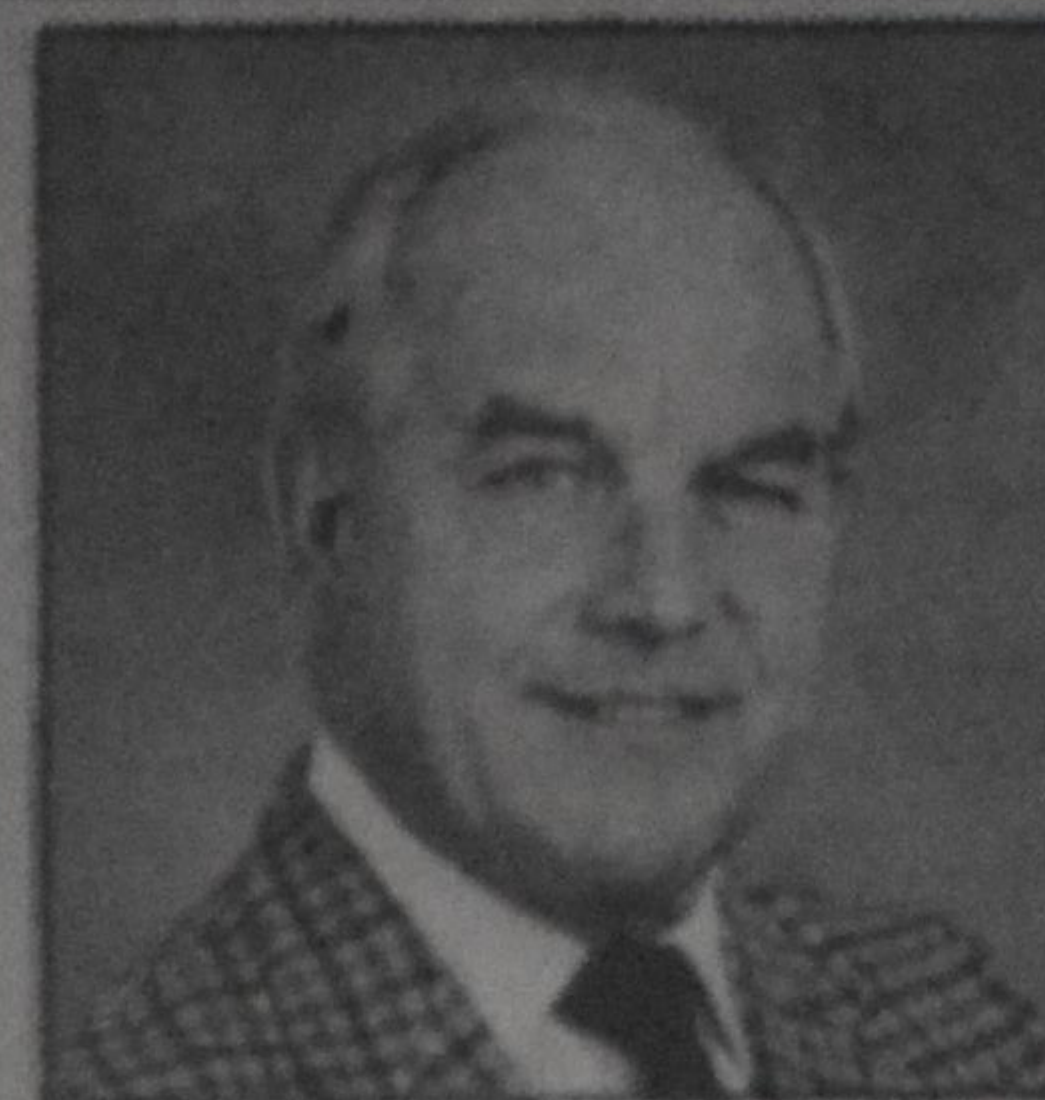
and hostile.

"Not just for Sunday when we are in the midst of the community giving thanks in word and sacrament, but for times when we feel alone and isolated. So what begins in a specific place at a specific time touches all places and all times.

"And Jesus said to his disciples that what was true for him would be true for us, what God did in him will be done in us. So our lives, local and specific, have universal mean-

ing. What we think and say and do has cosmic importance because God wants the glory that shone in Jesus to shine where we are.

"The heir of the traditions of one race and tribe is Lord of all the nations; the child of the first century belongs to all time and to eternity; the infant who was conceived in Nazareth and born in Bethlehem is Saviour of the world."



CANADIAN CHURCH SCENE

Jacob Kuntz

Christmas thoughts

The Catholic New Times of Dec. 6, referred to the words of John the Baptizer in Luke 3 and urged its readers to share our cloaks in a cold time.

"Suppose we were all to take seriously John the Baptizer's urgent word about sharing, about giving the spare cloak to the person who has no cloak at all. Suppose we were to turn our Messiah-hunger into inventiveness in the face of today's flight from economic solidarity.

"What would it look like?

"What if parishes, for example, were to establish pools of credit to help parents make it through jobless spells without having to give up the home in which they are raising their children?

"What if unions and other workers' associations were to get creative about job-sharing? (Some already are; some see only the dark side of that risky, hopeful possibility.)

"What if shareholders and corporate directors were to agree to a new rule about returns on investment: no dividends unless new job opportunities outnumber layoffs. Profit-taking can only occur when a corporation's 'social balance' is in the black. What would that look like?

"What if families — or single people with a spare bedroom — were to welcome into their homes one unemployed person at a time, for as long as would be needed or

helpful? The mutual advantages of differences in available time, in skills, and in emphasis might turn out to be amazing.

"As a beginning, what would it be like if all of us were determined, every day, to keep breaching the painful apartheid that constantly builds up between the world of the too-busy and the world of the under-employed? If we don't even share meals and conversations with each other in our varied settings, we will find ourselves drifting into uneasy enmity.

"In the longer run, our society will have to rediscover and embrace the serious goal of full employment. Of course we will need to do so in a different way, a way that takes seriously the changed economy, our new technology, and the threatened environment. To put it mildly, that blueprint isn't quite ready yet.

"But in the meantime, we need to humanize this painful interim period. We need to become a 'cloak-sharing' people."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

In the Christmas issue of War Cry we found the message of the leader of the Salvation Army, General Eva Burrows. She commented on the fact that in 1992 the Army could resume its work in Russia and she encouraged her readers:

"He — the mighty God — became like us so that we could become like him. This is the true message of the festive season and one that we should shout from the housetops. Hope does live! There is joy! God has redeemed his people!

"International conferences, summit meetings and global enclaves all deplore the sorry state of the world and all look for a new beginning. The Christmas message is that 'the new world order' will come

only when Jesus Christ is born in the hearts of those who are open to receive him and who are willing to live in the power of the Holy Spirit.

"One of the first Salvation Army carols, one that was loved by the founder and used with great effect in his prayer meetings, combined the historical and the personal in a way that is so typical of the heartbeat of the Army. Will you allow this to become a personal statement for you?

When Jesus was born in a manger,

The shepherds came thither to see,

For the angels proclaimed that a Saviour was born

To save a poor sinner like me.

"My prayer for you this Christmas is that your personal world will have a new beginning and that the joy of the Lord will truly be your strength, now and until Jesus comes."

In the Mennonite Brethren Herald of Dec. 4, Dr. John Redekop suggested that our Christmas celebration should include foodbanks.

"As we celebrate Christmas this year, as we contemplate what weight and brand of turkey to buy, let's think about foodbanks. Foodbanks can tell us much about the spirit and meaning of Christmas. Let's think of the more than 200,000 children who depend on foodbanks for food.

"Let's also think about the many millions of needy people overseas. The plight of many of these 'natives' should be part of our nativity scene.

"Canada now gives about \$3 billion a year in foreign aid. That's 0.44 percent of our

gross domestic product or about \$112 per Canadian. Some Canadians think that figure is too high. I suggest that they should change their attitude; perhaps repentance is needed. This wealthy country, where overproduction of food is one of the biggest problems, can surely provide assistance to its own hungry as well as substantial assistance abroad.

"Let's remember that, comparatively, Canada and other industrialized countries are getting wealthier while many Third World countries are becoming poorer. Thirty years

ago the average income in industrialized countries was 20 times higher than in developing countries. Now it is 60 times higher.

"Last year, developing countries transferred \$50 billion to the industrialized countries in interest payments on debts. That's more than they got in non-military government aid.

"This Christmas, when you go to the bank to sort out your financial situation, make sure it's a food bank."

Features

Men and women: can we understand each other?

Rem Kooistra

For many years now I have been interested in relationships between men and women. In my pastoral counselling practice I often had to deal with communication problems between men and women or between husbands and wives. Relationships between males and females remain a fascinating topic.

Even though I have been married to the same woman for almost half a century, my wife, Janette, continues to amaze me. I heard her saying something similar about me. This unpredictability of the relationship and communication between us occasionally causes painful tensions, yet it always presents us with a challenge to which we both usually try to respond. This also means that our marriage is not dull or boring, and I predict it will never become that. We discover even now new aspects and perspectives in our marital life.

The differences between men and women are spread out over the entire spectrum of human relationships. There are besides the obvious physical differences, others in behaviour, emotional make up, attitudes, humour, reactions and so on. One might safely conclude that the sexual difference between men and women is all-inclusive and a comprehensive one.

A simple example

In order not to become too theoretical at this point let me give you an example of what I am trying to demonstrate in this article.

It is a rather well-known fact that women carry their babies on the left arm, whereas men usually do this on their right arm. I thought that there were some pictures of me and my wife illustrating this difference, but I could not locate any. But looking through our personal photo albums I found pictures of the baptism of one of my grandchildren. And, indeed, there it was: my son held the baby on his right arm and

my daughter-in-law held the baby in her left one.

You can also verify this by going to museums. Most Madonnas carry baby Jesus on their left arm. Joseph and Simeon seem to prefer their right arm for this. Even the famous *Pieta* of Michelangelo shows Mary holding the dead body of Jesus to the left.

There are a number of explanations for this phenomenon. Mine is the more romantic one, which, by the way, is shared by most sociologists and psychologists. It maintains that most women use their left arm since they have carried the child during the days of pregnancy "under their heart."

For the unborn child in the womb the sound of the heartbeat of their mother seems to give a reassuring feeling of safety. Motherly love intuitively wants to prolong these feelings of closeness and safety for their children.

Men, on the other hand, use their right arm since they have been conditioned to place more confidence in their right arm than in their left. They want to hold the baby as protected and safe as possible.

My daughter, however, as many other women, rejects this explanation as unrealistic and adheres to a much more prosaic one. She says that women carry the baby on their left arm because it leaves the right arm free to prepare and hold the bottle or do all kinds of other things necessary in the busy life of a mother.

At this point we don't have to decide which explanation is the right one. We only need the facts. But that this particular difference between men and women is widespread is apparent from the fact that it seems that even left-handed women carry their babies on the left arm, while left-handed men still use their right arm.

A theological interlude

Why is there so much difference between men and

women? I think that we Christians can answer this question by saying that God, our Almighty Creator, does not like uniformity. The creation shows us an almost endless variety of species. And within each species each individual differs from all others.

God made us to be different from each other. His creation shows us a mosaic of colours, shapes and characteristics.

Even radical feminists have acknowledged this unwillingly, since they not only say, "Everything *he* can do, *I* can do" but they usually add, "Everything *he* can do *I* can do better."

Why did I place a question mark behind the title of this article? Well, the question mark

became necessary because of sin. Since the Fall men and women have had great difficulty understanding and appreciating each other. I am writing this article just in the days when we are reminded of the massacre which took place at a university in Montreal. Radio and TV present many programs dealing with violence against women. We should all be concerned about the way many women and children suffer in our modern society.

This brokenness in the relationship between men and women finds expression in a 1990 book by Deborah Tannen called *You Just Don't Understand*. In a number of chapters we are given example after example of this broken relationship and the difficulties encountered in bridging the gap.

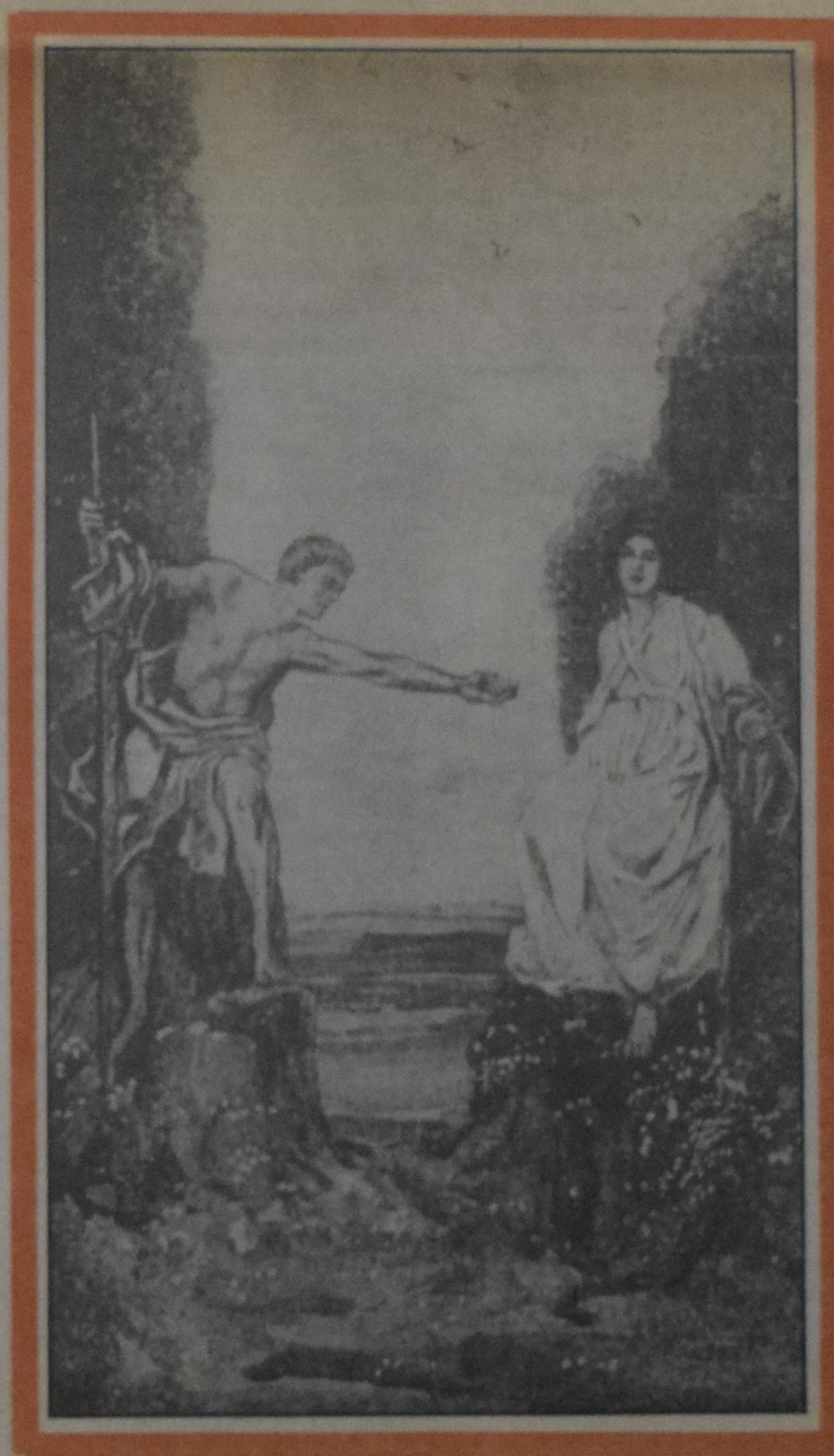
Tannen tells of a case involv-

ing a woman named Eve who had a lump removed from her breast. When talking with her sister after the surgery she told her that looking at the stitches was distressing because they left a seam that had changed the contour of her breast. Her sister understood Eve perfectly. She had undergone a similar operation and had felt exactly the same way. Later, Eve talked to her friend Karen, who responded saying, "I know. It's like the body has been violated." But when she later communicated her distress to her husband, Mark, (he should have been called Adam!) he commented, "You can have plastic surgery to cover up the scar and restore the shape of your breast."

What was the result of all this? Eve felt understood and comforted by her sister and by her friend, but Mark's words upset her. How could he suggest that she should have more surgery after all she had suffered already? So she protested by saying: "I am *not* having any more surgery. I'm sorry you don't like the way it looks." This remark in turn hurt Mark. He intended to help her, even to spend more money! He responded angrily, "I don't care. It does not bother me at all." No wonder peace was not restored. More bitter and accusing words were exchanged (p. 49f.).

Mark's reaction to Eve's problem and concern was well-intended but failed to hit the mark. He seemed to be insensitive to Eve's suffering. Hence Eve's reaction to Mark's suggestion is quite understandable. At this time Eve needed compassion, not advice. Mark did not see this because he reacted as most *men* would. But Eve's sister and friend felt intuitively what she needed because they were women.

Women, on the whole, are much more in contact with the relational right side of the brain than men are. It seems there is even a physical base for this. The connector between the right and left sides of the brain is called the *corpus callosum*. It now appears through research that the *corpus callosum* is much more developed in



A visit with Manuel

Bill Fledderus

Last month I received a phone call from a Guatemalan-Canadian named Manuel. He had read my Nov. 27 article about Nobel winner Rigoberta Menchú, a Guatemalan Indian activist, and wanted to talk with me about her and about Guatemala.

Guatemalans have often been killed for talking to journalists; consequently, I was intrigued that an immigrant from such a country would be brave enough to seek me out.

Manuel was eager to share his story with me, here within the safety and freedom of Canada's borders. He expressed the hope that journalists would be better able to raise awareness about Guatemala if they could put a face on the people they wrote about.

Speaking to me was also a way for Manuel to fight the powerlessness he feels being so far removed from his former political activism in Guatemala. During our interview it became evident that

Manuel's heart remains with the continuing struggle to bring about a just society in Guatemala.

From political activism to business machines

Manuel and his wife and their three children have lived near St. Catharines, Ont., since 1987. He repeatedly stressed that they were forced to leave Guatemala for political reasons, not economic ones.

After a series of jobs here in Canada, Manuel now owns his own business machine repair service which is "doing okay," he said. "We'll survive the recession."

The youngest of seven children, he learned his trade growing up in his father's shop in Guatemala City and received further technical training at a school in California. Most of his relatives still work in the shop back home.

One of the reasons his business is still afloat became obvious later in the evening:

when I apologized for keeping him from his family, he dismissed my worries by admitting he often works until midnight.

Guarded optimism about Nobel winner

When I met Manuel he gave me copies of several recent UPI and UPS stories related to Guatemala.

"Where did you get these?" I asked. One of the stories was an analysis of the 13th Central American Summit which had only concluded two days before. None of the articles had been carried in any of the local newspapers.

"They're from the computer," he said. Manuel explained that he regularly accesses an on-line news service in order to keep abreast of the events in his country.

One of Manuel's stories, dated a week earlier, covered the awarding of the Nobel Peace Prize to Menchú and related public reactions and demonstrations in Guatemala.

The Guatemalan government, under President Jorge Serrano Elías, has called Menchú a communist and is currently trying to ignore her award and sudden international prominence.

I asked Manuel what he thought of Menchú. "Will she be able to help bring peace and justice to Guatemala?"

Manuel expressed severely guarded optimism. "Unless she is surrounded with very good people she will end up being a puppet. She will be manipulated" by people from the rich ruling class. Manuel said he had seen the same thing happen many times before. He worried

munists offer you all kinds of weapons, whatever you want. But you have to be very careful. You don't want to exchange one evil situation for another."

"If I won the lotto," Manuel said, without a smile, "I would not give the money to the revolutionaries. That way is past. I would give it to the poor children. They are the future of Guatemala. They need to grow up without becoming corrupt."

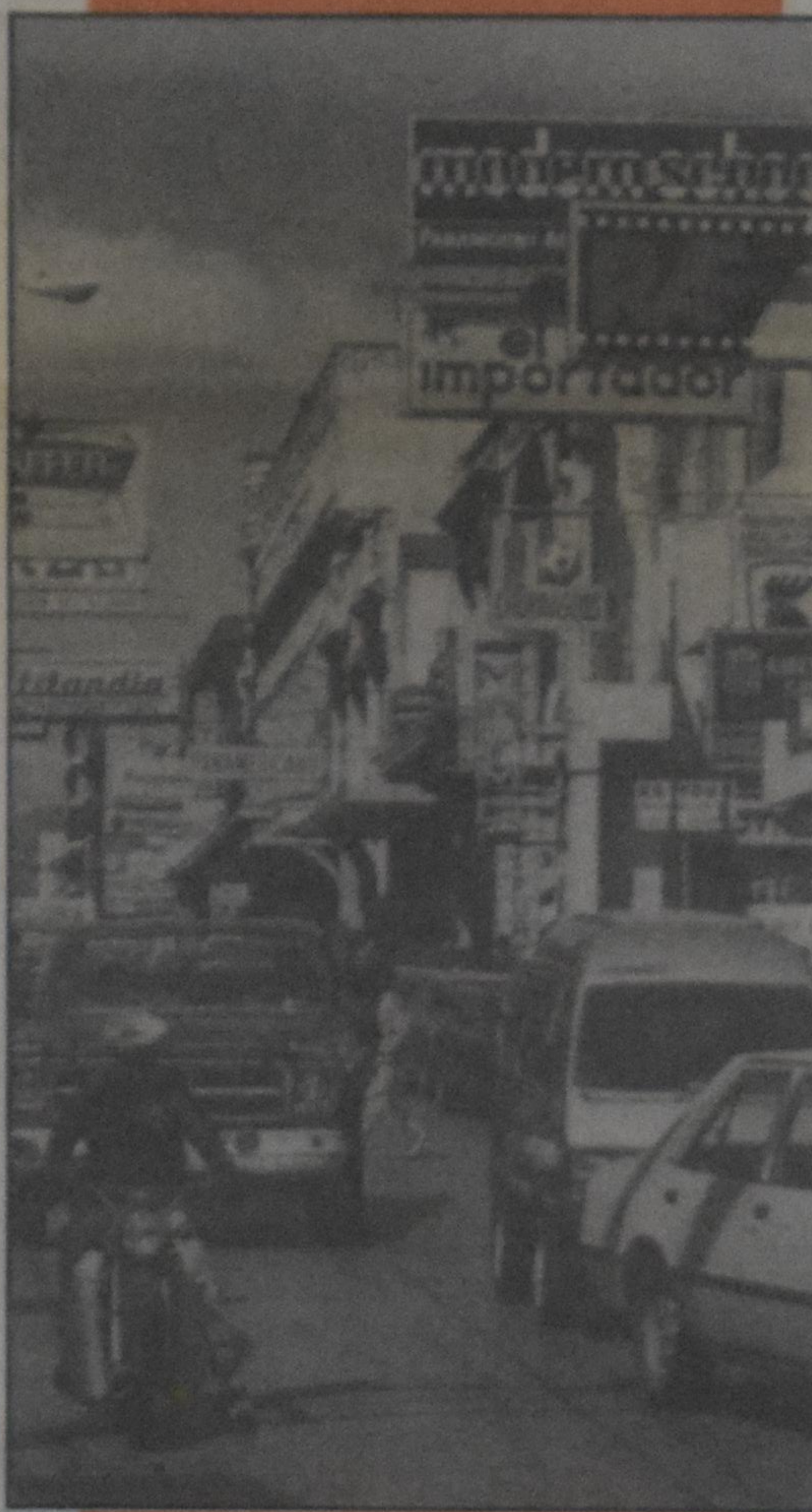
Church 'controlled by the rich'

The gap between rich and poor is basically unbridgeable, said Manuel. "I've read that it's

getting worse," he said, "but I haven't been there for eight years, so I really can't say." A small number of rich families control the government and the church and they try to control the media as well. "They buy whatever they want with money."

The church walks hand in hand with the government, Manuel said.

"They give you sermons to sign up for the army or tell you to step forward and tell the government whatever you know" about particular disturbances.



that her lack of education makes her vulnerable.

"If she makes a strong stand, she will be killed. I think she will be killed in the next year," he said.

But she is certainly not a communist, he added. "Guatemalans saw what happened in Nicaragua, how they sold out to the communists. We don't want that for our country. It is a big temptation when you want to fight and the com-

Manuel did admit, however, that there are also priests who have thrown in their lot with the rebels and the poor, though it has meant being condemned by the church.

Violence is part of business

Manuel also expressed frustration with the way the Guatemalan establishment abuses its power for financial

continued on p. 12...

women than in men. In the words of one observer, Robert Bly, where women have a "superhighway" between the two halves of the brain, men have only a "crooked, country road." Yet, thanks to God, our Creator, that connection is not totally absent in men. Men and women *can* understand each other. Sin has not been able to create a vacuum.

Deborah Tannen suggests that whereas women express themselves in *rapport* talk, men usually use *report* talk. This is perhaps a good way to define the difference. *Rapport* talk is good for expressing agreement and close sympathetic relationships, but *report* talk makes formal statements, draws conclusions and offers recommendations. And this is exactly what Mark did when Eve was not at all ready for it.

Part of the reason men and

women have a hard time understanding each other has to do with the way they were created. Part of it has to do with sin.

Yet for the Christian this is not the last word. There is forgiveness for sin and God heals brokenness. We believe in Christ's universal redemptive work. It restores the original creational design — not yet completely or ultimately, but in part and in principle.

This means that the question in the title *can* and even *must* be answered with a Yes. Understanding between the two sexes is indeed possible, even though there are many failures.

Some of the ingredients necessary for this goal are a willingness to listen, a willingness to admit one's own limitations, much tolerance, patience, lenience, a readiness to forgive, and a measure of self-discipline. Reconciliation often

comes at the price of self-sacrificial love, but it also offers a tremendous reward wherein we witness the restoration of an important part of God's creation order.

Communication which had become almost impossible and caused hurt and pain now becomes again a matter of healing and joy. Instead of frustration we begin to enjoy the harmonious diversity of God's creation. Men and women begin to understand each other and to cooperate. They begin to fit together much like the ocean follows the coastline of the continent. No more destructive tidal waves! The asymmetric relationship between men and women once more spells God's glory and thanks Him for this.

Dr. Rem Kooistra is a retired pastor of the Christian Reformed Church. He teaches Dutch at the University of Waterloo and lives in Waterloo, Ont.

Interview

A visit with Manuel

... continued from p. 11
gain. He told the following true story. "A rich general wanted to buy my father-in-law's farm — it's a huge farm, where they grow papayas, pineapples, corn, coffee, many things. My father-in-law told him it was not for sale. The man asked three times, but my father-in-law refused him each time. Then one day my father-in-law's brother disappeared; we haven't seen him since. He is probably dead. This is how business is done in my country."

"At one time Guatemala was a great country. But much land has been taken from us. Belize used to be part of Guatemala. Part of southern Mexico used to be Guatemala. And there is so much injustice. The rich get richer and the poor get poorer." Manuel lit a cigarette.

"I am not even a good person to talk about poverty. My grandfather was a member of the government administration during the 1930s. When the government was overthrown in 1944, he lost everything. Our

family started over with nothing, but now we have the business and enough food to eat."

"Menchú — she is a woman who knows poverty. The Indians have often been the ones who suffered the most."

Need for education

"The biggest thing Guatemala needs is good education for everybody. I was lucky: I was able to go to high school. Many, many people, especially in the countryside, do not even get past Grade 3. Mostly it is because they cannot afford it."

Peace and respect for human rights is also needed, he said. "Here in Canada it is amazing: every minority — even your cat — has special rights. In Guatemala, unless you are from the rich families you are a nobody."

"One time I was walking down the street with my wife before we were married and the police asked for our papers. We didn't have them with us because...well, because we lived there. I had to pay them 10



quetzals to let us go. Can you imagine what it's like when the police are more your enemy than your friend?"

Rebels and government continue dispute

Another one of Manuel's stories explained that the collapse of the Cold War has helped bring about peace agreements in Nicaragua in 1990 and in El Salvador this year, but Guatemala still has far to go. As recently as Dec. 14 the government and the guerillas of the Unidad Revolucionario Nacional Guatemalteca (URNG) were publicly blaming each other for delaying peace talks. The last time they met was at least four months ago.

The URNG wants a human rights accord (to be monitored by the United Nations) to be implemented immediately, while the government, which has agreed to the rights accord in principle, says a comprehensive peace agreement must come first.

Menchú, who has long been critical of the Guatemalan government, recently warned that it is dangerously easy for the government to agree to make changes and to respect human rights but then to make

no effort to implement them.

Manuel is proud to be in Canada. "It is a great country. I just wish this dispute between Quebec and the other provinces was over," he said. "It's selfishness, that's all it is. People need to look after the good of the whole country."

Fears resurface

At the close of the interview, I asked Manuel if I could take his picture. He protested

immediately. "No pictures. No pictures." Later, he even asked me not to publish his last name.

"They can't touch me here," he explained, "but it would not be good if a copy of the article ever got to Guatemala."

To speak with me, Manuel must have overcome some deeply ingrained fears, but I left wondering if it would ever be possible for him to banish them completely.

What is a *ladino*?

When Manuel asked to meet me, I figured he wanted to correct my use of the word *ladino* in an article I had written about Guatemala. *Ladino* is a Spanish word which in Central America refers to people who have become Westernized, and can be applied to those of mixed descent as well as to pure Indians. Taking my cue from the first half of Menchú's autobiography, I used the word *ladino* in an almost pejorative way, implying that the only good Guatemalans were indigenous people dedicated to their traditional way of life and grouping *ladinos* with the military and the other rich élites who have oppressed and abused them.

I only became aware of my unfairness after the article went to press and I was finally able to read the second half of the book. In the second half Menchú travels throughout her country and realizes that poor Indians have much in common with poor *ladinos* and that solidarity between the two groups is essential to reforming Guatemalan society.

Manuel, a *ladino* himself, had indeed sensed my misuse of the term and graciously accepted my apology.

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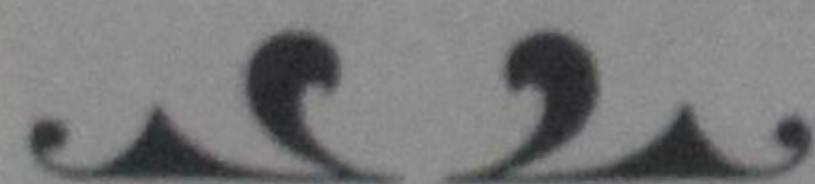


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Finance/Comment



Answers to the 10 most-asked questions about financial planning

George Hartman, a business acquaintance, sent me this list of the 10 most-asked questions about personal financial planning. The answers may help remove some confusion.

What is personal financial planning?

It is expert guidance by professionals in financial decision-making to satisfy life and estate needs. This is accomplished through specific products and vendors and through ongoing monitoring and review so that your financial plan changes with your personal and financial circumstances. It could be referred to as stewardship.

Why do I need personal financial planning?

To organize your finances in the most efficient manner, to reduce taxes, maximize investment return, provide adequate risk management, save time and enjoy peace of mind knowing that all is in order.

Can't I accomplish that myself?

Perhaps...; but will you? Many people are very busy and find it difficult to plan adequately for their personal financial growth and security, among other things. Among the reasons for their frustrations are lack of time, the wide variety of today's investment opportunities, the complexity of tax laws and the entwining structure of employee compensation and benefit programs.

What is typically included in a comprehensive financial plan?

Cash flow, capital management, analysis of debt, investment portfolios, estate planning, income tax planning, retirement planning (forecasting benefits, costs, and evaluating plan options), insurance needs assessment (life and disability), education funding requirements and employee benefits analysis (coordination with personal holdings).

What's my role in the planning?

You provide information about your personal and family goals, attitudes towards taxes, indebtedness, investment risk and security.

What credentials should I look for in a personal financial planner?

Planners can have education and experience in many fields, including accounting, law, banking, life and health insurance, finance, business management, taxes and investments. Reputation is important. It is also important to feel comfortable with your advisor because you probably will rely on his or her advice for many years.

Are fees for financial plans tax deductible?

Expenses for investment counselling and tax

planning may be deductible under certain conditions.

How can I measure the value of personal financial planning?

After your situation has been analyzed and recommendations made, you will be able to compare clearly your present financial condition and what is projected for the future. The long-range benefits should far outweigh the costs.

What do personal financial plans cost?

Some planners may charge anything from \$100 to \$2,000 or more for their advice, depending on the complexities of the plan. Those who do charge a fee generally do so in order to provide an objective analysis. Yet clients will still have to pay commissions when they buy stocks, mutual funds, insurance policies and annuities to make the plan work.

Since there are commissions or fees associated with the sale of nearly all financial or insurance products, the planner may also receive additional compensation in the form of commissions on the sale of these specific products. Some planners may rely solely on income from commissions, while a small number charge fees only and handle no "product" at all.

Is personal financial planning about getting rich?

Not necessarily. Financial planning is certainly a process that can help to accumulate assets faster. Financial planning is a process that helps you keep more of what you earn and keep your savings working harder. It does this by increasing the productivity of assets to provide greater growth of capital and more security for our family. It broadens asset structure to reduce risks and provide participation in new investment opportunities. It increases disposable income through tax savings and careful selection of investment opportunities. It also minimizes shrinkage of accumulated assets at the time of disability or death.

Financial planning is — or should be — a form of stewardship. If the net result is more wealth, then the individual will have more ability to do any number of things, including charitable giving. Avoiding financial planning because one feels that wealth accumulation is wrong is missing the point. Avoiding common sense approaches to efficiency and avoiding waste is wrong.

Leonard Bick is an Ancaster, Ont., based financial planner.

Letters from Moscow

3

Ray and Wilma Schraa

Many cadets and officers have come from different parts of the former U.S.S.R. to do graduate or post-graduate work. Some are engaged in research. Others are engineers or pilots. Most of them have been in at least one of our classes, eager to find out what we have to say. They like to know all about our family. Common questions are: "How many rooms does your house have?" "Do you have a car?" "What is the average salary?" "Is there a pension fund?" "Are you free to travel?"

Some questions show that the students are eager to know what we think about Russia: "What do you think about Boris Yeltsin?" "Who, in your opinion, has given great leadership in Russia?" Then there are questions about our faith. One student asked, "Do you believe in God?" When we answered, "Yes, we do," he asked, "What about your children? Do they believe in God?" That was an opportunity for us to share; and we did. "Very interesting," was the comment of one of the teachers.

After the question, "Do you have the same belief as Billy Graham?", one of the students related that he had been at the Moscow Crusade in October. He said that there were more than 40,000 people in the stadium. Some had come from as far as Siberia. When the invitation was given hundreds of people came forward for prayer and counsel. "If I had not seen it with my own eyes," the student excitedly continued, "I would have never believed it. It was strange. It was something I will never forget." Several others nodded their heads in agreement.

Vladimir, a second

lieutenant, had invited us for dinner to his home and to meet his wife and two children. He met us at our hotel and escorted us to his apartment. It was a small three-room flat in a huge grey building on the outskirts of the city. The kitchen, the toilet and bath are shared with the neighbours next door. Victoria, Vladimir's wife, spoke little English, but proved to be an excellent hostess and cook. She had prepared a dinner fit for a king.

Who can fix Humpty Dumpty?

Dimitri, their six-year-old boy, counted for us in English from one to ten and then recited the whole "Humpty Dumpty" nursery rhyme that he had learned in kindergarten. Many want to learn English, and often children are taught this language in grade school.

When Victoria was in the kitchen, Vladimir closed the door to Dimitri's room and asked, "Ray, Wilma, do you believe in a sovereign God?"

"Yes, we do," we answered. "Very firmly?" he questioned.

We nodded and said, "So do our children and so did our parents."

"That's interesting" he replied, paused, looked at us and continued, "My mother and grandmother also believed, but now [shaking his head], nobody does anymore."

We shared — and prayed that the Lord will open his and many other hearts for the truth of the Gospel.

The Schraas are a retired couple from Edmonton and are part of a team designated by Christian Reformed World Missions to teach English and Bible to Russian army officers. They will live in Moscow for six months.

*Look for our
Calendar of Events
on page 19*

Meditation/Books

Caring for aging parents

The Christian Guide to Parent Care, by Robert J. Riekse and Henry Holstege. Wheaton, Ill.: Tyndale House, 1992. Softcover, \$12.19. Reviewed by Lucy Van Wyk, a Toronto social worker.

Most Christian homes have available on their bookshelves

literature dealing with many aspects of family living. I suspect that missing for many is a guide to understanding the changes of the aging process. Drs. Riekse and Holstege have recognized this absence and have written a common sense guide to help Christian families attend to the changing needs of their aging parents.

The Christian Guide to Parent Care contains valuable practical information about the physical, mental, emotional and spiritual aspects of aging. Also included are an exhaustive appendix of organizations for caregivers, recommended readings and a list of free publications from the American Association of Retired Persons. However, these resources will not be as helpful for Canadian readers since they are all American references. Canadian readers will receive only limited benefit from the chapters dealing with social services and medical care. The Canadian social service and medical systems are organized differently and are more comprehensive.

No critique of current practices

The authors have developed guidelines to help families consider the decision-making processes involved in caring for their parents. The conflicting feelings adult children experience as they care for their elderly parents are thoroughly addressed. The authors are keenly aware of the impact of caregiving on the caregivers, and repeatedly identify that the greatest burden for caregivers is provided by middle-aged women. However, they do not challenge the men of these families to assume an equitable share of these tasks. The book focuses on solutions and does not attempt to be a critique of current practices.

Riekse and Holstege identify many important ways in which churches may be involved in being a community to their senior members and their caregivers. The vital role of advocacy is not recommended, but would seem to be another significant way in which churches may participate in the creation of solutions.

Despite the limitations in relation to resources, this book is a helpful guide for Christian families everywhere as they consider how to best make the important decisions about the care and living arrangements of their aging parents.



Friends of God

Wayne Brouwer

Double-edged sword

"May the praise of God be in their mouths and a double-edged sword in their hands ..." (Ps. 149: 6).

The poet Robert Browning used to boast that he had perfect eyesight. Maybe that doesn't seem like much of a boast till you understand that he was near-sighted in one eye and far-sighted in the other! If he wanted to peer at things close, he covered the far-sighted eye; and if he gazed at things distant, he covered the other eye.

Out of focus

Browning's unique malady was a conversation-piece; but sometimes there's a kind of spiritual "double-vision" that hangs around us when we want to praise God at a distance. We want the warm fuzzies of having him as our pet or bodyguard but we don't want him to get too close to our lives that he might affect how we live.

Robert Louis Stevenson sings a mournful line in one of his poems. He asks:

*Sing me a song of a lad that is gone,
Say, could that lad be I?*

There's a touch of wistful repentance in that question that speaks at once of both praise and judgment. Obviously there was something to be admired about that lad, something good, right, noble and kind. But just as obviously there's something gone wrong in the person he's become in his older years.

Check it out

The chant of Psalm 149 is about recovering good vision. It speaks with praise of God and things righteous. But that praise becomes a double-edged sword when it casts its reflected gleam on the dark and spotted places of life, the things that breed violence, corruption and hatred. One cannot praise God lovingly without also calling evil sin, and vileness unacceptable.

Said a father to his daughter as she was about to leave on her first date: "Just remember who you are." That's enough, isn't it?

And maybe that's why Psalm 149 looks out of two eyes at once and sees both the glory and the gory. "Just remember who you are!" One who praises God sincerely cannot stomach godlessness at the same time.

The haunting of grace

You see, it's not so much that we're hunted into the Kingdom of Heaven, but that we're haunted into it. We're haunted by the selves we know we were, by the selves we know we could be, and by the selves we see ourselves becoming in the eye of God. It's in the haunting of our lives, through praise and prayer, that God brings us to our senses, restores our right vision and helps us to see ourselves and our world truly.

Do you remember when you were soft and not hard? Do you remember when you were warm and not cold? Do you remember what you felt when you first brought songs of praise to God?

Then you know the haunting of full vision that weeps and rejoices at once in Psalm 149.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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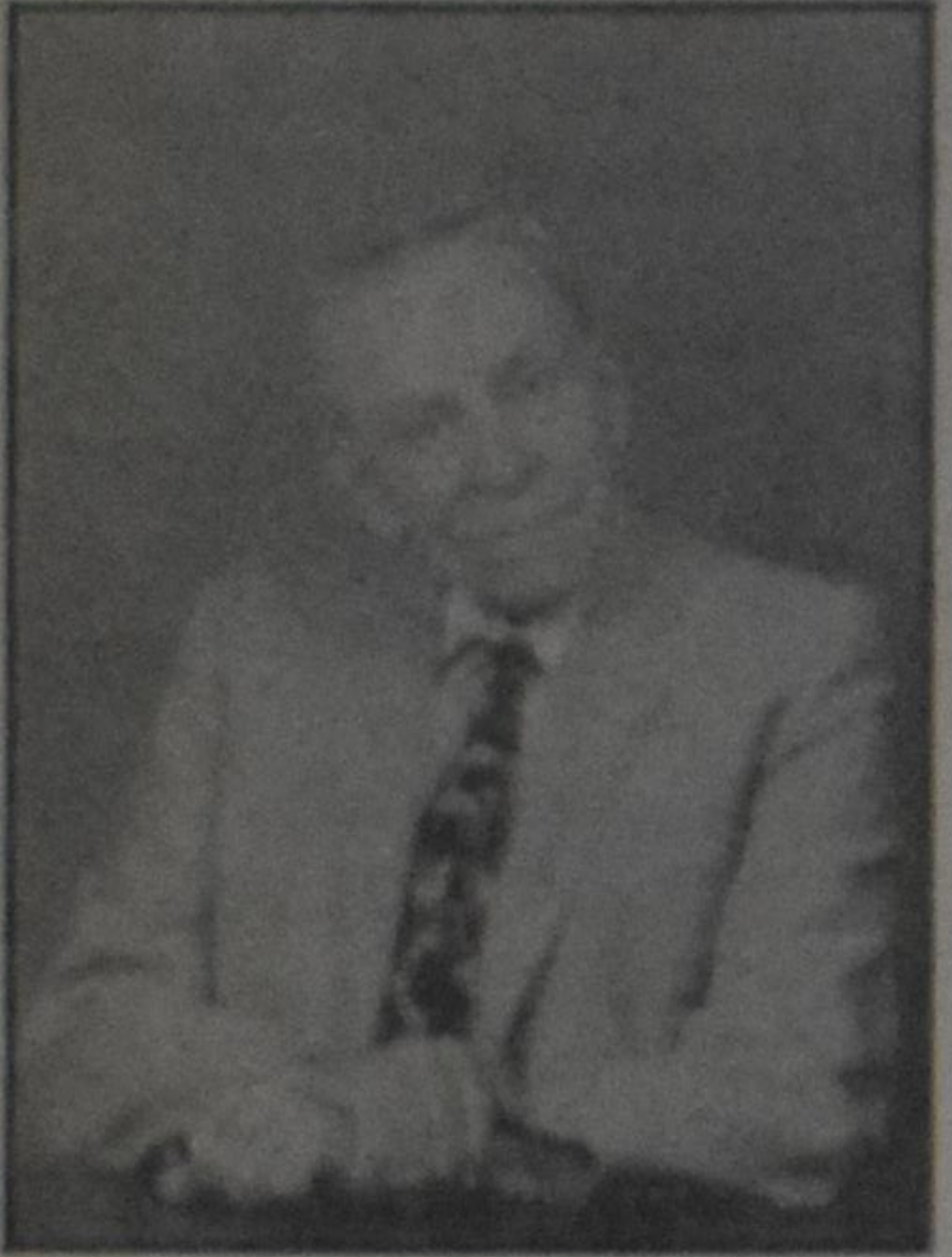




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Classifieds

Obituaries	Birthdays	Real Estate	Personal	Miscellaneous
<p>Rev. Gerrit J. Vander Ziel 1903 - 1992</p>  <p>Psalm 91: 15, 16. On Tuesday, Dec. 8, 1992, the REV. GERRIT J. VANDER ZIEL was called home to glory. He was predeceased by his wife, Jenny (Dec. 8, 1981). The Rev. Vander Ziel served his Lord and Saviour as minister for over 45 years. In the position of pas- tor, he served in Mountain Lake, Minn., Rock Rapids, Iowa, Pure Water, South D., Chatham, Ont., Vesper, Wisc. and Grannum, Alta. He served as home missionary in Saskatoon and Regina, Sask., and as calling pastor in his retirement years in Zeeland and Holland, Mich. Officiating in the service held in Bethany Chr. Ref. Church, Holland, Mich., were the Rev. Dr. Peter Borgdorff and the Rev. Jacob Heerema. Also participating in the service were Dr. Harry Boer and the Rev. Tom Vander Ziel. He is lovingly remembered by his children, grandchildren and great- grandchildren: Bernard & Trudy (Van Fliet) — Regina, Sask. Janette & Grant, Philip Alice Visser — St. Thomas, Ont. Richard & Sandy (Kaitlyn, Kelsey), Julia & Greg (Shannon, Michele, Danielle, Breanna), Mark & Marianne (Maria, Melissa) Al & Anne (Houseman) — Two Har- bours, Minn. Margo & Jucimar, Christian, Justin & Dixie, Melanie, Donnie Houseman Bernice & John VanMantgem — Pres- cott, Ariz. Matthew & Hollie (Alex), David Tom & Judy (VanderPol) — Gran- geville, Idaho Andy, Lynn, Beth</p>	<p>"Praise the Lord, O my soul; all my inmost being, praise His holy name. Praise the Lord, O my soul, and for- get not all His benefits" (Ps. 103: 1, 2). It will be our beloved Mom and Grandma's 90th birthday on Jan. 18, 1993, the Lord willing. Come and celebrate with us God's goodness and abiding faithfulness to</p> <p>MARIA GUILLAUME during her many years of love, care and interest for us her family as well as her friends and acquaintances! Her thankful children and grandchildren: Cootje & Jaap VanderVeen Riek, Jaap, Margreet & Rinus (Susan, Jeroen), Marjoke & Loek, Gien, Frans Frank & Ann Guillaume Claudine, Franklin, Susanne Betty & Herman VandeBurgt Roland, Madelene, Ian, Geoff, Mark, Maneka August & Harriette Guillaume Joylene, Lisa, Franklin, Tamara Open house, Saturday, Jan. 16, 1993, from 2:30 - 4:30 p.m. at Hol- land Chr. Homes, Trinity Tower Recreation Room. Congratulations only, no presents please. Address: c/o Holland Chr. Homes, Hope Tower, Apt. 204, 7900 Mc- Laughlin Road South, Brampton, ON L6V 3N2</p>	<p>INVESTIGATE THIS! On busy road in western Ontario. Commercial centre for 55,000 people. Flowershop and green- house. Also good for a garden centre or landscaper. No in-town competition. Town water and natural gas. Price \$169,000 Contact Dave Cox, representing G.T.O. Real Estate, phone: (519) 371-3446 or (416) 767-1319, or call Doug Robbins at (416) 523-7510.</p>	<p>Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p>	 <p>Save money by using the classifieds!</p>
	<p>Real Estate</p> <p>Dairy farm 238 acres with extensive, modern- ized dairy buildings, 20' x 80' silo, extra feeder barn, pipe line milking system & manure lagoon. Lovely stone & frame main house with second home being 3 bdrm. Farm grows corn, soybean and hay crops. Area is close to Christian Reformed Church and School. Call for more details or pictures (347).</p> <p>Feed Lot farm 97 acres of excellent farm land with 3-bdrm. brick farm house. 20' x 70' silo with feeding system and paved yard for 150-200 cattle. Extra storage barn and shelter — near Madoc (350).</p> <p>W.D. Harry & Company Ltd., Realtor (613) 966-3003 Bill Sutherland, Sales Representative (613) 395-3102, Res. 395-3050.</p>	<p>Agassiz, B.C.: Agassiz Chr. School. The position for principal in a growing rural Christian school of 106 enrol- ment is open, starting the 1993/94 school year. Applicants must be committed Christians with goal setting and vision skills. Admini- strative duties will be 40 percent; and classroom duties 60 percent. Closing date for the position is Jan. 31, 1993. Forward all applications to: Agassiz Christian School, Box 3230, Agassiz, BC V0M 1A0 Attn.: Education Committee</p>		<p>For Sale</p> <p>TOTAL CHURCH FURNISHINGS</p>  <p>CHAIRS INSTEAD OF PEWS Book racks for some models Communion Tables • Lecterns Pulpits • Room Dividers Folding & Stacking Tables Peter Keppie Sales Ltd. 57 Charles Tupper Drive West Hill, ON M1C 2A8 TOLL FREE: 1-800-565-9701 Fax: 1-416-284-5260 COAST TO COAST SALES SINCE 1973</p>
<p>Accommodation</p> <p>Accommodation wanted in British Columbia. Two Christian girls are seeking a furnished apart- ment in one of the following places: Vancouver, Burnaby, Richmond, New Westminster, Port Coquitlam, Coquitlam, for a three-month period from March 1 till June 1, 1993. Please contact: Anita at (416) 687-8040 (collect)</p>	<p>Wanted</p> <p>"Schetsen," books in the Dutch lan- guage for the Women's Society. Write to: Corrie Meiboom R.R. #2, Box 15 R.A. Carrying Place, ON K0K 1L0 or phone: (613) 392-8821.</p>	<p>OSHAWA, Ont.: Immanuel Chr. School will have a part-time teach- ing position open for a qualified teacher in Grade 5/6, from March to June, 1993, due to maternity leave. Please send a letter of application and resume by Jan. 20, 1993, to: Stan Baker, Principal Immanuel Christian School 849 Rossland Road West Oshawa, ON L1H 7K4 Phone: (416) 728-9071</p> <p>Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, a full-time position in French 4-12. Please address enquiries/resumes to the principal, Mr. Evert Vroon, c/o B.V. Christian School, P.O. Box 3635, Smithers, BC V0J 2N0</p>		<p>Miscellaneous</p> <p>van der Woerd LAW OFFICE</p> <p>David A. van der Woerd B.A., LL.B.</p> <p>20 Jackson Street West, Suite 312, Hamilton, Ontario L8P 1L2 Tel. (416) 577-6205 Fax (416) 577-9498</p>

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William Groot (416-743-2554 — evenings)
Principal Search Committee
Timothy Christian School
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Events

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Events

Calendar

Jan. 14-Feb. 12 Artist Greg Curnoe exhibition of paintings at Redeemer College, Ancaster, Ont. Opening Jan. 14 at 7:30 p.m.

Jan. 23 New Year's concert by the Con Spirito Choir (Sarnia), with organist Andre Knevel and flautist Carolyn Stronks. At 8 p.m., Christ's Church Cathedral, 252 James St. N., Hamilton, Ont. Tickets: (416) 648-6585/3170.

Jan. 29 The King's College Performing Arts presents "Serenade," an evening of chamber music and instrumental ensembles. With Charles Stolte (saxophone), Joachim Segger (piano), the Garneau String Quartet, and the KC Chamber Choir. At 8 p.m., West End CRC, Edmonton, Alta.

Jan. 29 "King's View Friday." Be a university student for a day at The King's College, Edmonton, Alta. Tour our new campus facility. To register, phone (403) 428-0727.

Feb. 1-5 "Mission Emphasis Week" at Redeemer College, Ancaster, Ont. Various mission organizations will be setting up displays highlighting their programs 8 a.m. to 4 p.m.

Feb. 3-4 "Human Rights & Canadian Society," a conference on interdisciplinary issues. Keynote speaker: Dr. Paul Marshall. At The King's College, Edmonton, Alta. Info.: (403) 428-0727. Event is free of charge.

Feb. 5 Organ/Trumpet recital by organist Christiaan Teeuwsen and trumpeter Stuart Laughton. At 8 p.m., Redeemer College Auditorium, Ancaster, Ont. For tickets, phone (416) 648-2131.

Feb. 6 Organ concert by Andre Knevel with audience participation, 8 p.m., Maranatha CRC, Bowmanville, Ont.

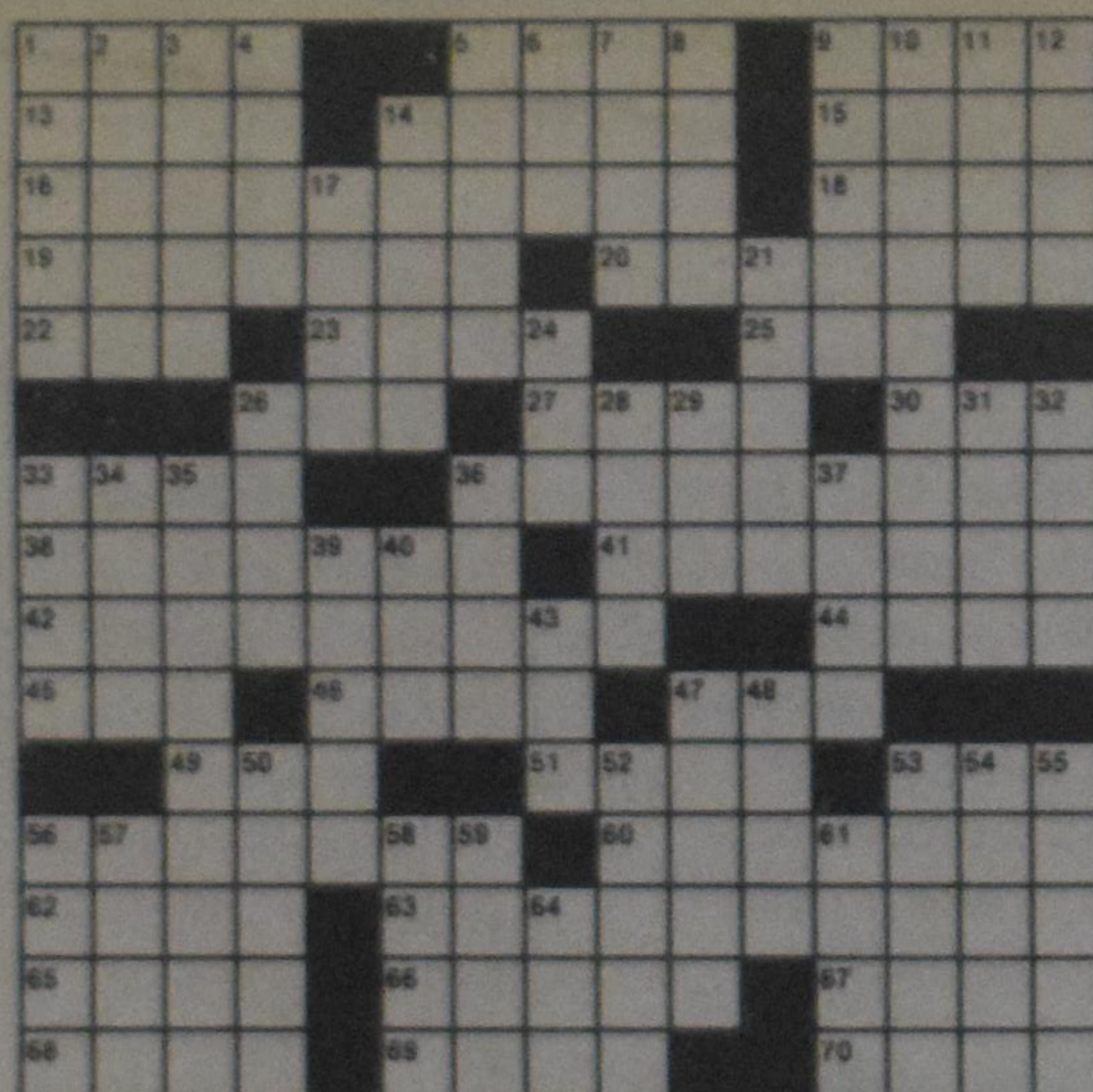
Feb. 20 "The King's Guild Family Fair," from 10 a.m.-2 p.m., at The King's College, Edmonton, Alta. Bakers, craftspeople and other entrepreneurs will exhibit their wares. Lunch available. Call Grace (403) 474-7407 or Roely (403) 477-8564 for table rentals (\$10).

Feb. 28 A Redeemer College homecoming concert for the choir. Conductor: Christiaan Teeuwsen. At 8 p.m., Redeemer College Auditorium, Ancaster, Ont. Freewill offering.

Puzzle

THIS WEEK'S PUZZLE by Dorothy B. Martin

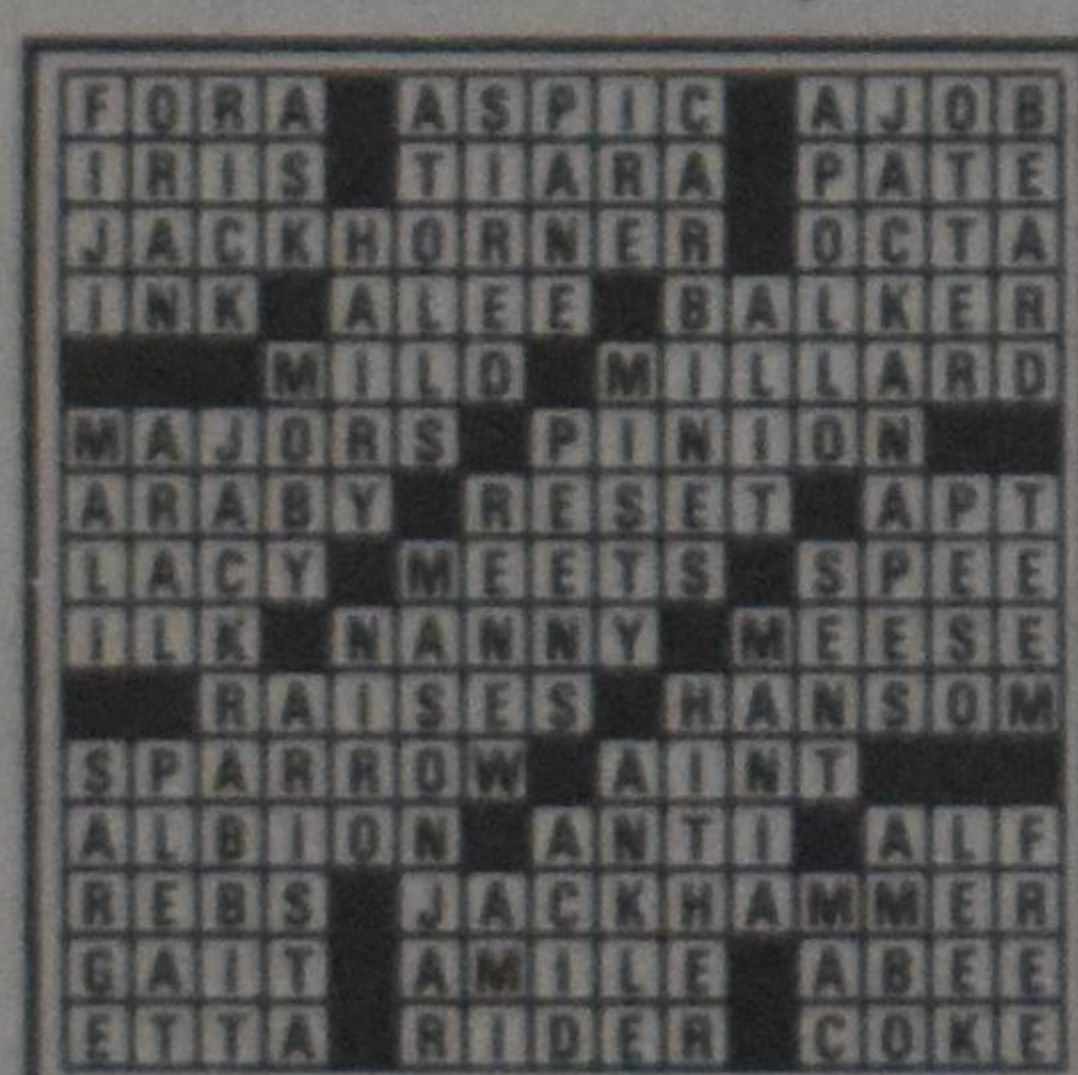
ACROSS
1 Mild oath
5 Labor
9 Luminary
13 Jail —
14 African river
15 Capture
16 Mass. music festival site
18 Camelot lady
19 Be eager
20 Quits
22 Draft initials
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25 Compass letters
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36 Torment in a way
38 Aspersions
41 Mrs. FDR
42 Places for converting hide
44 River to Gulf of Finland
45 Participial end
46 Bugle call
47 Append
49 Sherbet
51 Murmuring sound
53 Overhead rails
56 Grey-Minnelli musical
60 Guardian
62 Ship's frame
63 Equivalent
65 Detail
66 Like forests
67 Caper
68 Throw
69 Copycat
70 Org.



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Last week's puzzle

10 Juicy fruit
11 Related
12 Beatty film
14 Actor Romero
17 Sled
21 Bristles
24 Doctors' org.
26 Quaker William
28 Singles
29 Ocean: abbr.
31 Sea near the Crimea
32 Queen of the Gods
33 It, wine center
34 Tribe
35 Actual assets
36 Journey
37 Alight
39 Restrain
40 Notable period
43 Sixth sense
47 Beautiful apparel
48 "Flower — Song"
50 Soothes

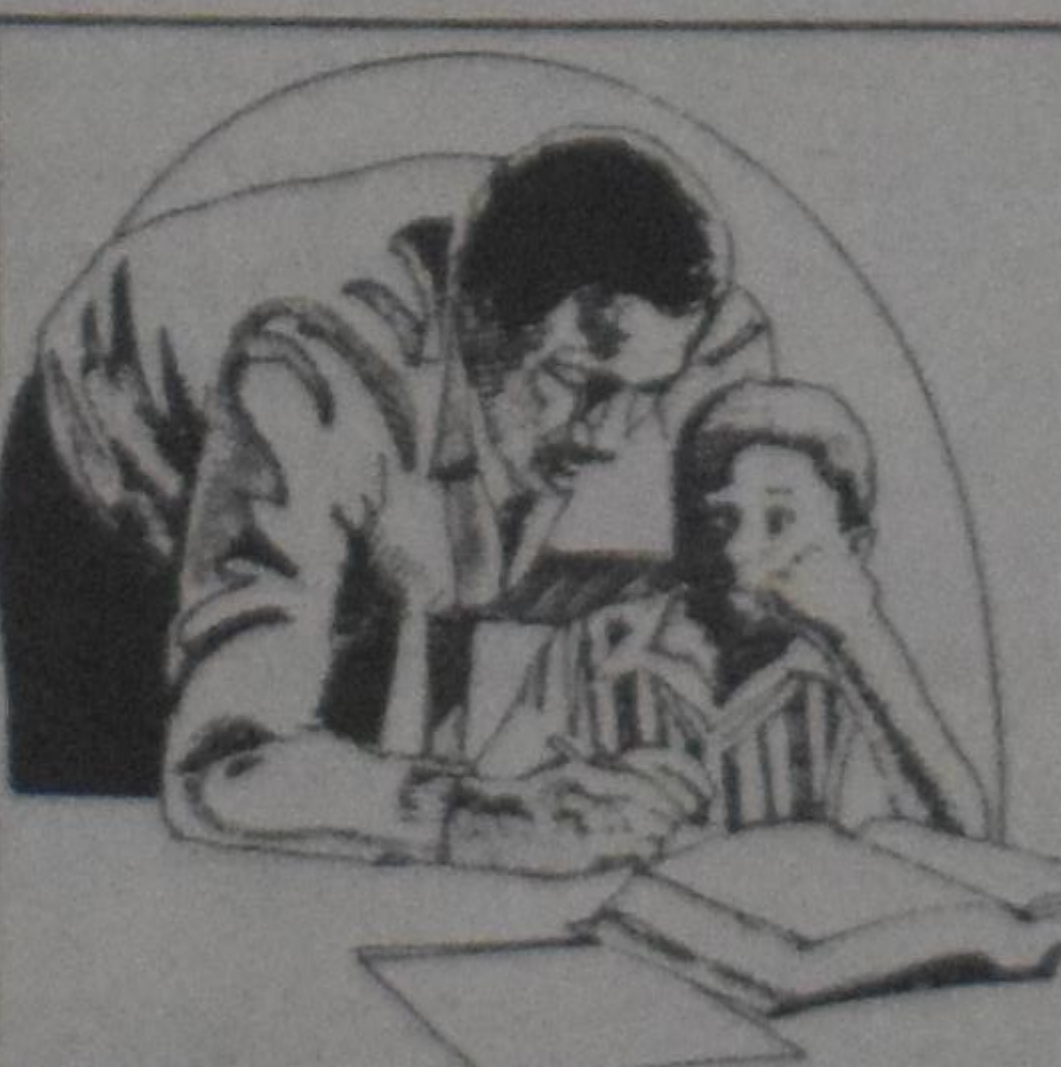


52 Extreme
53 Small cases
54 Furnishes
55 Ernest Thompson —
56 Note
57 Vehicle
58 Ms Kett
59 Canvas covering
61 Fountain treat
64 Once called

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Miscellaneous



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News

Defunct Toronto Christian school erases debt

Marian Van Til

TORONTO — Toronto Central Christian School, which closed in June 1991 after 16 years of operation, has been able to clear its \$60,000 debt and finally close its books, the school society has announced.

Not wanting to be the first Canadian Christian school to go into bankruptcy, its operating society undertook a fundraising campaign to eliminate the

debt. After the campaign, just over \$10,000 was still owed — to the Metropolitan Separate School Board (MSSB) for past rent. The society appealed to the MSSB to forgive half that debt, meanwhile continuing to try to raise more funds.

An additional \$7,000 was raised before the separate school board returned with its answer: it would forgive the whole debt.

The Christian school society decided to donate its resulting surplus funds to a "tuition help fund" run by the deacons of First Christian Reformed Church in Toronto.

The school society will remain incorporated for now "in anticipation of other opportunities for support of Christian education in the greater Toronto area," says a society news release.

Epp advanced Christian values: observers

... continued from p. 1

zealotry, opinions changed after Epp carefully explained that he was acting in the interest of public health. Politicians from a variety of backgrounds chose to support his actions.

By a series of gentle nudges, beginning with a smoking ban on long airplane flights, Epp gained the momentum and support needed to resist the enormous pressure of the tobacco lobby.

Trying to do too much all at once would probably have led to failure, according to observers. Epp's career was characterized by an awareness of that danger, they say, and he learned to get things done by working slowly yet determinedly. By doing so in the tobacco campaign, Epp managed to create an environment in which municipalities across the country were free to enact their own no-smoking bylaws, they say.

During his career, says Redekop, Epp "has been able to advance humanist and Christian values in an often hostile setting of political realism. Though at times some Christians have pressured him to use the arm of the law to achieve the aims of the church, he knew democracies do not work that way" and did the best he could within the existing system, says Redekop.

"If we had more politicians like him, we would not be struggling with such a strong popular mistrust of political elites as we are now in Canada," he says.

"It's very sad that the Prime Minister has accepted Jake Epp's resignation," says Redekop. "His going is a very serious loss for the country as well as for the Christian community—both the evangelical community and the wider general Christian community."

An exemplary peacemaker

Epp managed to be a "genuine reconciler," says Gerald Vandezande, national public affairs director for the Christian advocacy group Citizens for Public Justice. Vandezande has worked with Epp on a wide variety of issues and has come to consider him a friend.

"Jake Epp has always acted honestly and openly. He was always willing to engage in open dialogue and to lay all his cards on the table," says Vandezande.

"Despite the deep differences which separated him from most of his colleagues, he always managed to keep very good human relations."

Vandezande points to how Epp was able to keep a "very cordial" relationship with Barbara McDougall while they took opposing stands on the proposed abortion legislation Bill C-43. "He seldom rejected someone because he disagreed with them."

Difficulties with abortion bill

While fellow politicians treated Epp with respect, conservative Christians from Epp's hometown of Steinbach, Man., and various Christian organizations from southern Ontario were highly critical of him for supporting the proposed bill, which would have permitted abortions in some situations, explains Steinbach journalist Peter Dyck.

"Epp helped shape a bill that went as far as possible in the direction those critics wanted him to go while still standing a chance of being passed," he says. Extreme legislation forbidding all abortions "could not have flown," and critics who thought otherwise were completely out of touch with political reality, he says.

Some of them accused Epp of being unChristian, pelted his house with eggs and tomatoes, made him feel unwelcome in his own church and attacked him through his family and also personally, through vicious, sometimes anonymous, letters, reports Dyck. Many have still not forgiven him, he says.

Charles Lowen, president of Epp's local Progressive Conservative association, is still angry at the way Epp was treated, even though the affair happened over two years ago. The people who said Epp was wrong in supporting the legislation because it did not go far enough are "naive and hypocritical and should move to Bolivia," says Lowen.

Vandezande, who worked very closely with Epp during the time of the abortion controversy, says Epp made a strong, coherent pro-life statement, not only by attempting to ensure the protection of the unborn in law, but also by pushing for a national daycare program and other social policies which would have supported women and families.

The final versions of both the daycare and the abortion bills did not go as far as Epp wanted, but he was willing to accept them as good first steps. "Epp knew how to take what I call 'the healing steps,'" says Vandezande. Though daycare legislation was eventually stopped because of opposition from the Finance Ministry, Epp valiantly argued that when the well-being of Canadians is at issue, deficit reduction should not come first, says Vandezande.

Epp 'walked the talk'

"Jake 'walked the talk,'" says Lowen, to such an extent that his colleagues considered him "ethical to a fault." Epp strove, "day in and day out," to act on Christian principles and to live a Christian lifestyle, says Lowen. "I know other politicians who live publicly

News Digest

Albertans can get new identity cards

EDMONTON (Canadian Scene) — Without a driver's license many people have trouble writing or cashing cheques. Now, Albertans who do not drive can get easily recognized photo ID cards for their personal banking and identification needs.

Alberta's Solicitor General recently introduced a new personal identification card for people in the province. The new card costs \$15 for five years and is easy to renew.

Albertans may hold either a valid driver's license or an identification card, but not both. Cards will be issued to non-drivers aged 14 and older. Applicants between the ages of 14 and 18 must obtain parental consent before an ID card will be issued.

Ontario clarifies education aid

TORONTO (Canadian Scene) — At a recent meeting with students' representatives, Ontario Minister of Colleges and Universities Richard Allen said that inaccurate media reports on changes to the Ontario Student Assistance Program (OSAP) have caused students needless worry.

Earlier the minister had announced that changes to OSAP would take effect April 1, 1993. Some of the media then reported that OSAP would become a loans-only program. But that's not true, says Allen.

Due to a budget crunch and increasing numbers of students wanting a post-secondary education, Ontario decided it had three options: help fewer students; reduce the amount of help per student; or help the maximum number by giving more loans and fewer grants.

The province chose the third option.

Students who are truly financially needy will still be able to get OSAP grants. OSAP's loans, forgivable loans and bursaries will total \$800 million for the 1993-94 academic year.

A pilgrim's prayer for the new year

Dear Father in heaven, I bow in your presence at the start of a new year, asking for your help as I continue my pilgrim journey down here.

Each day as I walk, I eagerly look forward to seeing you face to face. The new year reminds me I'm drawing much closer; I happily quicken my pace.

I never want to be estranged from you; I'll do whatever a pilgrim must do: remain faithful and trusting, maintain a close walk with you.

When the journey gets difficult and problems loom ahead, help me not to face them alone, but in your strength instead.

As each obstacle is overcome, rich blessings will rain from above; my fellow pilgrims will be refreshed by the outpouring of your great love.

My happiness is not found in earthly things, in power or money or health, but in knowing I can trust Almighty God whose love and presence I've felt.

Fern M. Boldt,
St. Catharines, Ont.

sinful lives in Ottawa and then return home to make great shows of piety — but Jake was not like that at all."

Epp, a former high school teacher, always told his students that "you can make a difference in the world," says Dyck. One of the reasons Epp entered politics at age 32 was to prove that to his students.